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A Happy Death.

# URSULINE

# MANUAL

T. KELLY NEW YORK

# BLESSED be the HOLY AND IMMACULATE CONCEPTION OF Blessed Mary the VIRGIN

THE

# LITTLE URSULINE MANUAL,

OR A COLLECTION OF

## Prayers and Spiritual Exercises,

ORIGINALLY ARRANGED FOR THE

YOUNG LADIES

EDUCATED AT THE URSULINE CONVENT, CORK.

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PUBLISHER.

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## PRIVATE BAPTISM.

WHEN a new-born infant is in danger of death, some one should give it private baptism. It is not necessary to send for a priest, as it may die before he can come. If the child recovers, it should be taken to the church to have the ceremonies supplied.

Private Baptism is thus given: Take natural water and pour it on the child, saying, while pouring, these words:

I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST,

Taking care to pronounce the words while pouring the water, and to let the water touch the skin of the child.

# FEASTS AND FASTS

## Throughout the Year.

*Holidays of obligation on which every Catholic is strictly obliged to hear Mass, and to refrain from servile work.*

1. All Sundays in the year.
2. The Circumcision of our Lord, Jan. 1.
3. The Epiphany, Jan. 6.
4. The Annunciation of the Blessed Virgin, March 25.
5. The Ascension of Our Lord (movable).
6. Corpus Christi (movable).
7. The Assumption of the Blessed Virgin, Aug. 15.
8. The Feast of All Saints, Nov. 1.
9. The Immaculate Conception of the Blessed Virgin Mary, Dec. 8.
10. Christmas, the Nativity of Our Lord, Dec. 25.

In the dioceses of New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock, and Chicago, and dioceses formed

from them, 1, 3, 4, and 6 are not of obligation.

## FASTS.

Fasting days on one meal, to which all who are twenty-one years of age are bound.

ALL DAYS IN LENT, except Sundays.

THE EMBER DAYS IN LENT. The Wednesday, Friday, and Saturday after the first Sunday of Lent.

THE VIGIL OF WHITSUNDAY.

The Wednesday, Friday, and Saturday after Whitsunday (EMBER DAYS).

THE VIGIL OF THE ASSUMPTION, Aug. 14.

The Wednesday, Friday, and Saturday next after September 14 (EMBER DAYS).

THE VIGIL OF ALL SAINTS, Nov. 20.

THE FRIDAYS IN ADVENT.

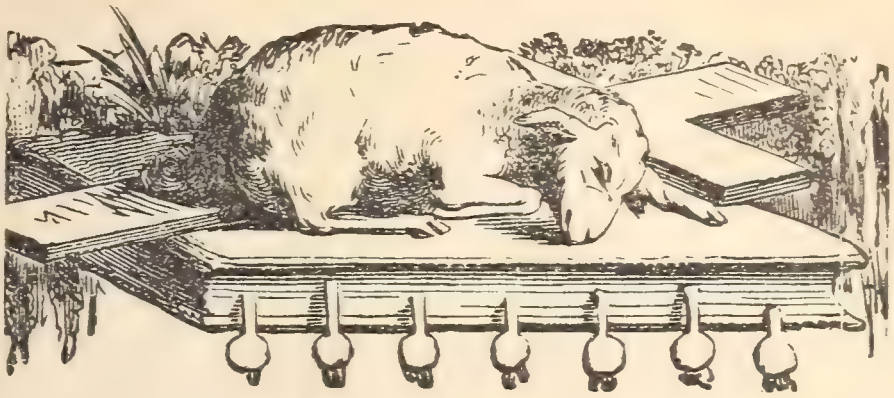
The Wednesday, Friday, and Saturday after the third Sunday of Advent (EMBER DAYS).

CHRISTMAS EVE.

When a fasting day falls on Sunday, the fast is observed on the Saturday previous.

# TABLE
## OF
# MOVABLE FEASTS.

| The Year of our Lord. | Ash Wednesday. | | Easter Sunday. | | Ascension Day. | | Whit-Sunday. | | Corpus Christi. | | Sundays after Lent. | First Sundays of Advent. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1875 | Fb. | 10 | Mr. | 28 | May | 6 | May | 16 | May | 27 | 27 | Nov. | 28 |
| 1876 | Mr. | 1 | Ap. | 16 | May | 25 | June | 4 | June | 15 | 25 | Dec. | 3 |
| 1877 | Fb. | 14 | Ap. | 1 | May | 10 | May | 20 | May | 31 | 27 | Dec. | 2 |
| 1878 | Mr. | 6 | Ap. | 21 | May | 30 | June | 9 | June | 20 | 24 | Dec. | 1 |
| 1879 | Fb. | 26 | Ap. | 13 | May | 22 | June | 1 | June | 12 | 25 | Nov. | 30 |
| 1880 | Fb. | 11 | Mr. | 28 | May | 6 | May | 16 | May | 27 | 27 | Nov. | 28 |
| 1881 | Mr. | 2 | Ap. | 17 | May | 26 | June | 5 | June | 16 | 24 | Nov. | 27 |
| 1882 | Fb. | 22 | Ap | 9 | May | 18 | May | 28 | June | 8 | 26 | Dec. | 3 |
| 1883 | Fb. | 7 | Mr. | 25 | May | 3 | May | 13 | May | 24 | 28 | Dec. | 2 |
| 1884 | Fb. | 27 | Ap. | 13 | May | 22 | June | 1 | June | 12 | 25 | Nov. | 30 |
| 1885 | Fb. | 18 | Ap. | 5 | May | 14 | May | 24 | June | 4 | 26 | Nov. | 29 |
| 1886 | Mr. | 10 | Ap. | 25 | June | 3 | June | 13 | June | 24 | 23 | Nov. | 28 |
| 1887 | Fb. | 23 | Ap. | 10 | May | 19 | May | 29 | June | 9 | 25 | Nov. | 27 |
| 1888 | Fb. | 15 | Ap. | 1 | May | 10 | May | 20 | May | 31 | 27 | Dec. | 2 |
| 1889 | Mr. | 6 | Ap. | 21 | May | 30 | June | 9 | June | 20 | 24 | Dec. | 1 |
| 1890 | Fb. | 19 | Ap. | 6 | May | 15 | May | 25 | June | 5 | 26 | Nov. | 30 |
| 1891 | Fb. | 11 | Mr. | 29 | May | 7 | May | 17 | May | 28 | 27 | Nov. | 29 |
| 1892 | Mr. | 2 | Ap. | 17 | May | 26 | June | 5 | June | 16 | 24 | Nov. | 27 |
| 1893 | Fb. | 15 | Ap. | 2 | May | 11 | May | 21 | June | 1 | 27 | Dec. | 3 |
| 1894 | Fb. | 7 | Mr. | 25 | May | 3 | May | 13 | May | 24 | 28 | Dec. | 2 |
| 1895 | Fb. | 27 | Ap. | 14 | May | 23 | June | 2 | June | 13 | 25 | Dec. | 1 |
| 1896 | Fb. | 19 | Ap. | 5 | May | 14 | May | 24 | June | 4 | 26 | Nov. | 29 |
| 1897 | Mr. | 3 | Ap. | 18 | May | 27 | June | 6 | June | 17 | 24 | Nov. | 28 |
| 1898 | Fb. | 23 | Ap. | 10 | May | 19 | May | 29 | June | 9 | 25 | Nov. | 27 |
| 1899 | Fb. | 15 | Ap. | 2 | May | 11 | May | 21 | June | 1 | 27 | Dec. | 3 |
| 1900 | Fb. | 28 | Ap. | 15 | May | 24 | June | 3 | June | 14 | 95 | Dec. | 2 |
| 1901 | Fb. | 20 | Ap. | 7 | May | 16 | May | 26 | June | 6 | 26 | Dec. | 1 |
| 1902 | Fb. | 12 | Mr. | 30 | May | 8 | May | 18 | May | 29 | 27 | Nov. | 30 |
| 1903 | Fb. | 25 | Ap. | 12 | May | 21 | May | 31 | June | 11 | 25 | Nov. | 29 |
| 1904 | Fb. | 16 | Ap. | 3 | May | 12 | May | 22 | June | 2 | 26 | Nov. | 27 |
| 1905 | Mr. | 8 | Ap. | 23 | June | 1 | June | 11 | June | 22 | 24 | Dec. | 3 |
| 1906 | Fb. | 21 | Ap. | 8 | May | 17 | May | 27 | June | 7 | 28 | Dec. | 2 |
| 1907 | Fb. | 13 | Mr. | 31 | May | 9 | May | 19 | May | 30 | 27 | Dec. | 1 |
| 1908 | Mr. | 4 | Ap. | 19 | May | 28 | June | 7 | June | 18 | 24 | Nov. | 29 |
| 1909 | Fb. | 24 | Ap. | 11 | May | 20 | May | 30 | June | 10 | 25 | Nov. | 28 |
| 1910 | Fb. | 9 | Mr. | 27 | May | 5 | May | 15 | May | 26 | 27 | Nov. | 27 |
| 1911 | Mr. | 1 | Ap. | 16 | May | 25 | June | 4 | June | 15 | 25 | Dec. | 3 |
| 1912 | Fb. | 21 | Ap. | 8 | May | 17 | May | 27 | June | 7 | 26 | Dec. | 2 |



# MORNING PRAYER.

## OFFERING ON AWAKING.

MY God, I offer Thee my heart, and most fervently beg of Thee to take possession of my whole being. It is for Thy love, O divine Jesus, that I now rise. Deign to accept of every thought, word, and action of this day; give them a blessing; preserve me from sin, and grant me the graces necessary to merit eternal life.

While dressing say:

MY God, grant that all my thoughts, words, and actions, may be sanctified by a pure intention of pleasing Thee alone.

O my divine Saviour, may the tortures and humiliations of Thy thorny crown sink deeply into my heart, that, strengthened by Thy grace, I may never indulge vanity, or exceed that moderation which religion prescribes in the arrangement of dress.

May the precious Blood and Water which issued from Thy sacred side, O merciful Jesus,

cleanse my soul from every stain of sin.

O my God, may the precious robe of innocence, which I received in baptism, be refreshed and purified by sincere repentance, and the saving merits of Thy adorable Son, that at the awful moment of death, I may exchange this vesture of dust for the bright garment of Immortality. Amen.

As soon as you are dressed, kneel and say:

O ETERNAL and adorable Trinity! Father, Son, and Holy Ghost! I adore, bless,

and glorify Thy infinite Majesty. Prostrate in spirit at the foot of Thy throne, I thank Thee for all the blessings I ever received from Thy pure gratuitous mercy. I particularly thank Thee, for having granted me this day to advance in Thy fear and love. It may be my last. Therefore, my God, I most earnestly beseech Thee, to enable me to avoid sin, and to employ every moment to Thy greater glory, and the sanctification of my soul. Amen.

MY Lord and my God! in union with all Thy elect

in Heaven and on earth, I adore Thee, I love Thee, I praise and thank Thee, for all the benefits of nature and grace, general and particular, which I have received from Thy infinite goodness and liberality: principally for having created me to Thy own image and likeness, preserved me to this day, and given Thy only begotten Son to suffer death for me on the Cross, and to wash away my sins in His most precious blood. I thank Thee for having called me to the true faith and religion of the holy Catholic and Apostolic Church—for having so

often pardoned me my sins, and preserved me during this last night from a sudden death, and from all the other dangers which might have befallen me, had I not been protected by Thy merciful and watchful Providence. Alas! my God, how shall I acknowledge all these favors? I, who am nothing, have nothing, and can do nothing, without Thy gracious assistance. I wish I could make Thee an offering of gratitude and love proportionate to Thy benefits; but as Thou knowest my poverty and weakness, I beseech Thee to receive, as the only

sacrifice of thanksgiving I have to offer, an oblation which I now make of my body, with all its senses; my soul, with all its faculties; my heart, with all its desires. I specially consecrate to Thee, in union with the infinite merits of Jesus Christ, every thought, word, and action of this day; firmly purposing, with the assistance of Thy grace, not to think, say, or do anything, but what may tend to Thy greater glory, and the sanctification of my soul. Amen.

V. Blessed be the holy and undivided Trinity,

R. Now and forevermore. Amen.

THE LORD'S PRAYER.

OUR Father, who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptations; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL Mary, full of grace, our Lord is with thee;

blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

### THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of Heaven and earth. And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell, the third day He rose

again from the dead, He ascended into Heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of saints; the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

CONFITEOR.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles,

Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord God for me.

May the Almighty God have mercy upon me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and mer-

ciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

V. Vouchsafe, O Lord, during this day,

R. To preserve me pure and without sin.

V. Have mercy on me, O Lord.

R. Have mercy on me, O Lord.

V. Lord, grant that Thy mercy may be shown to me.

R. According to the hope I have placed in Thee.

V. O Lord, hear my prayer.

R. And let my supplications come unto Thee.

LET US PRAY.

LORD God all-powerful, who hast brought me safely to the beginning of this day, protect me by Thy Providence, that during the course of it, I may not fall into sin, but that all my thoughts, words, and actions, being directed by Thy holy grace, may tend to the accomplishment of Thy divine will; that during this life, and the eternity of the life to come, I may, through Thy divine assistance, be delivered and saved, O Saviour of the world! who livest and reignest one God, world without end. Amen.

* Angel of God, my Guardian dear,
To whom His love commits me here;
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.

MAY the Lord bless and preserve me from all sin and danger; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

O HOLY Mary, Mother of God, Queen of Angels and of men, I honor and reverence thee with all my heart, and I desire to do so as perfectly as thy divine Son would have thee

honored in Heaven and on earth. O Mother of Mercy! I choose thee this day for my mother; look on me as thy child, and in thy goodness treat me as the object of thy tender mercy. O Mother of grace and mercy, refuge of sinners, may I, through thy powerful intercession, be delivered from all sin, and preserved from eternal death; protect me, bless me, obtain for me from Thy divine Son Jesus, that I may be for ever his true and faithful servant, and do not abandon me either now or at the hour of my death. Amen.

O GREAT Saint! whose name I received in Baptism, grant me Thy particular protection in every danger of soul and body; obtain for me the grace of fidelity to the obligations I contracted when, under thy patronage, I was admitted into the Church. And thou, O blessed citizen of Heaven, whom I have this month chosen for my patron, obtain for me the virtue I stand most in need of, and above all, an ardent and solid love for Jesus my Saviour.

### AN ACT OF CONTRITION.

O MY God! I am most heartily sorry for having offended Thy divine Majesty; because I know that sin displeases Thee, and that Thou deservest to be sovereignly loved, adored, and faithfully served. I purpose firmly, with the help of Thy holy grace, never more to offend Thee deliberately, to do all that I can to atone for my sins, and amend my life. Amen.

### AN ACT OF FAITH.

O MY God! I most firmly believe in Thee, and in all that Thou hast revealed to Thy holy

Catholic Church; because Thou art truth itself, who canst neither deceive nor be deceived. Amen.

### AN ACT OF HOPE.

O MY God! I most firmly hope in Thee, because of all Thy promises, and trust that Thou wilt give me eternal life, and the graces necessary to obtain it, through the merits of my dear Lord and Saviour Jesus Christ. Amen.

### AN ACT OF CHARITY.

O MY God! I love Thee more than all things, because Thou art infinite in every

perfection, and worthy of all my love; grant that I may daily increase in this divine love, that I may love my neighbor as myself, and prefer a thousand deaths to the loss of Thee by any mortal sin. Amen.

*HAIL Queen, Mother of Mercy! our life, our sweetness, and our hope, hail! Exiles, children of Eve, we cry to thee; to thee we sigh, mourning and weeping in this vale of tears. Turn, gracious Advocate, turn thou upon us the eyes of thy tender mercy; and after this our exile ended, show unto us

Jesus, the blessed fruit of thy womb, O gentle, O tender, O sweet Virgin Mary.

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints. R. Amen.

THE ANGELUS.

V. The Angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail Mary.

V. Behold the handmaid of the Lord; be it done unto me according to thy word.

Hail Mary.

V. And the Word was made flesh, and dwelt among us.

Hail Mary.

V. Pray for us, holy Mother of God!

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

POUR down Thy grace into our souls, we beseech Thee, O Lord; that as we have known the Incarnation of Christ Thy Son by the message of an angel, so by His Passion and Cross we may come to the glory of the resurrection. Through the same Christ our Lord.

R. Amen.

Instead of the Angelus, from Easter to Trinity Sunday say:

QUEEN of Heaven rejoice, Alleluia.

He whom thou wast made worthy to bear, Alleluia.
Hath risen, as He said, Alleluia.
Pray for us to God, Alleluia.

V. Rejoice and be glad, O Mary the Virgin, Alleluia.

R. For the Lord hath risen, indeed, Alleluia.

LET US PRAY.

GOD, who through the Resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole

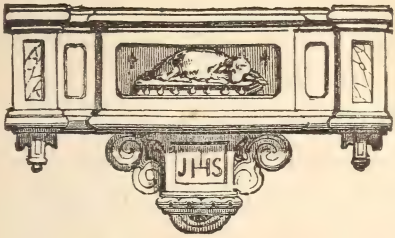
world; grant us, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same our Lord Jesus Christ. Amen.

### A PRAYER TO BE SAID BY CHILDREN TO THEIR PARENTS.

O MERCIFUL God, who visitest the iniquities of parents on their children to the third and fourth generation, and showest mercy unto thousands of those who love Thee and keep Thy commandments; pour down Thy bless-

ings on my father and mother: reward, I beseech Thee, O Lord, all their labors and tender solicitude for my welfare, by the remission of their sins, and deliver them from the punishments which may remain due to them. Endue them with such fortitude, and resignation to Thy divine will, as may enable them to bear patiently all the trials of this life: may Thy heavenly grace make them fruitful in good works, and may they, like the holy patriarchs, enjoy the blessings of a long, happy, and peaceable life, and find in their children the

consolation and support of their old age. May the precious inheritance of their virtue, and welfare, descend to their children; that through their wise counsels and good example, they and their offspring may be inseparably united in the enjoyment of eternal life, O Saviour of the world! who livest and reignest one God, world without end. Amen.




* THE LITANY OF THE

# HOLY NAME OF JESUS.

(Form approved by Pope Pius IX.)

---

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
Father of Heaven, God,
*Have mercy on us.*

Son, Redeemer of the world, God,
Holy Ghost, God,
Holy Trinity, one God,
Jesus, son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,
Jesus, King of Glory,
Jesus, the Son of Justice,
Jesus, Son of the Virgin Mary,
Jesus amiable,
Jesus admirable,
Jesus, the powerful God,

*Have mercy on us.*

Jesus, Father of the world to come,
Jesus, Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,

*Have mercy on us.*

Jesus, Father of the poor,
Jesus, Treasurer of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our Way and our Life,
Jesus, Joy of angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the evangelists,
Jesus, Strength of martyrs,
Jesus, Light of confessors,

*Have mercy on us.*

Jesus, Purity of virgins,
*Have mercy on us.*
Jesus, Crown of all saints,
*Have mercy on us.*
Be merciful, *Spare us, O Jesus.*
Be merciful, *Hear us, O Jesus.*

From all evil,
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From the neglect of thy inspirations,
By the mystery of thy holy incarnation,
} *Deliver us, O Jesus!*

By thy nativity,
By thy infancy,
By thy most divine life,
By thy labors,
By thy agony and passion,
By thy cross and derelication,
By thy languors,
By thy death and burial,
By thy resurrection,
By thy ascension,
By thy joys,
By thy glory,
*Deliver us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus!*

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus!*

Lamb of God who takest away the sins of the world, *Have mercy on us, O Jesus!*

Jesus, hear us.

Jesus, graciously hear us.

LET US PRAY.

O LORD Jesus Christ, who hast said: Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you; mercifully attend to our supplication, and grant us the gift of Thy divine charity, that we may

ever love Thee with our whole heart and never desist from thy praise.

O JESUS! grant us a perpetual fear and love of Thy holy name, as Thou never ceasest to direct and govern by Thy Providence those whom Thou dost instruct in the solidity of Thy love.

## NIGHT PRAYERS.

I ADORE Thee, O my God! I praise and thank Thee, my sovereign Lord, and most liberal Benefactor, and invite all creatures in heaven and on earth to join with me, in glorifying Thee for all the benefits of nature and grace, general

and particular, which I have received from Thy infinite goodness and liberality; particularly for my having been preserved to this moment, assisted by Thy holy grace, and delivered by Thy particular protection from the many evils which might have befallen me.

Alas! my God, how shall I acknowledge all these favors; I, who am but an ungrateful creature, and who, though overpowered by thy benefits, cease not to offend Thee: I most humbly beseech Thee to enlighten my understanding that I may know my faults;

touch my heart that I may sincerely detest them; and vouchsafe to strengthen my will, that I may atone for my sins and amend my life.

### EXAMINATION OF CONSCIENCE.

I SHOULD now examine, as seriously as if I were sure the Almighty would call me this night out of the world, whether I have offended God this day by thought, word, deed, or omission.

First, *with regard to God.*—Have I neglected, on awaking in the morning, to offer my heart to God? Have I said my morning prayers, or assisted at mass, with wilful distraction or irreverence; behaved disrespectfully in the chapel; taken the holy name of God in vain; or been totally

forgetful of the divine presence during the course of the day!

Secondly, *with regard to my neighbor.*—Have I been wilfully disobedient; or indulged anger, impatience, ill-temper, hatred, jealousy, or desire of revenge? Have I been guilty of rash judgments, detraction, or lies, or by any means been accessory to the sins of others?

Thirdly, *with regard to myself.*—Have I indulged pride or vanity; sinned, by thought, words, looks, or actions, contrary to purity; been guilty of sloth, neglected my improvement, or misemployed my time?

### AN ACT OF CONTRITION.

MY Lord and Creator, my divine Saviour and merciful Benefactor, who hast sacri-

ficed Thy life for my redemption, I am heartily sorry for all the sins I have this day committed against Thy adorable Majesty. I sincerely detest every sin of my life, particularly those which displease Thee most; and I detest them more for the injury they have done Thee, than for the punishment they merit. Receive, O my divine Saviour! the efficacious contrition of Thy own Sacred Heart, in atonement for the deficiency of my sorrow; and grant me, through Thy sufferings and death, such sincere detestation of sin, that I

may henceforward carefully avoid every occasion of offending Thee, confess sincerely, and perform the penance enjoined me. Amen.

V. Blessed be the holy and undivided Trinity.

R. Now and for evermore. Amen.

Repeat the Our Father, Hail Mary, the Creed and Confiteor.

PROSTRATE, before the closing of the day,
To thee, Creator of the world, we pray :
Shed round us, 'mid the darkness of the night,
Rays of thy mercy, clemency, and might.
Grant us in innocence and peace to sleep,
All sinful visions from our slumbers keep :

Let holy angels hover round our bed,
And guard us from the enemy we dread.
To Jesus, from a spotless Virgin sprung,
Be honor given, and praises ever sung;
Alike to God, th' Almighty Father, be,
And Holy Ghost, who reign eternally.
Amen.

V. O Lord, save me whilst awake, and defend me whilst asleep.

R. That I may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night,

R. To preserve me pure and without sin.

R. Have mercy on me, O Lord.

V. Have mercy on me.

V. O Lord, grant that Thy mercy may be shown to me.

R. According to the hope I have placed in Thee.

V. O Lord, hear my prayer.

R. And let my supplication come unto Thee.

LET US PRAY.

VISIT, I beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy. May Thy holy angels dwell herein, to preserve me in peace, and may Thy holy benedictions always remain with me, through Jesus Christ our Lord. Amen.

ANGEL of God, my guardian dear,
To whom his love commits me here,
Ever this day be at my side
To light and guard, to rule and guide. Amen.

MAY the Lord all-powerful, the Father, the Son, and the Holy Ghost, watch over me, and preserve me from all evil. Amen.

AN ACT OF ADORATION.

MY Lord, my God, and my Father, I adore Thee, in union with all creatures in heaven and on earth, acknowledging Thee for my God and sovereign Lord: and as I began

this day by offering myself to Thee, I desire to finish it, by consecrating anew to Thy divine Majesty my body, my soul, my life, and all that I am: keep me this night under Thy particular protection, and grant me the grace, that whilst my eyes are closed by sleep, my heart may be for ever awake to Thy divine love, and that, after this transitory life, I may see and enjoy Thee for ever in a happy eternity. Amen.

O HAPPY Mary! chosen to be
The Mother of grace and clemency;
Protect us now; and at the hour of death,
O bear to Heaven our parting breath. Amen.

## AN ACT OF CONTRITION.

O MY God! I am most heartily sorry for having offended Thy divine Majesty, because I know sin displeases Thee, and that Thou deservest to be sovereignly loved, and faithfully served. I purpose firmly, with the help of Thy holy grace, never more to of-

fend Thee deliberately, to do all that I can to atone for my sins, and to amend my life. Amen.

### AN ACT OF FAITH.

O MY God! I most firmly believe in Thee, and in all that Thou hast revealed to Thy holy Catholic Church; because Thou art truth itself, who neither canst deceive nor be deceived. Amen.

### AN ACT OF HOPE.

O MY God! I most firmly hope in Thee, because of all Thy promises; and trust

that Thou wilt give me eternal life, and all the graces necessary to obtain it: through the merits of my dear Lord and Saviour Jesus Christ. Amen.

### AN ACT OF CHARITY.

O MY God! I love Thee more than all things, because Thou art infinite in every perfection, and worthy of all my love: grant that I may daily increase in Thy divine love; that I may love my neighbor as myself, and prefer a thousand deaths to the loss of Thee by any mortal sin. Amen.

Repeat the Hail, Holy Queen, also the Angelical Salutation, or Triumph, O Queen of Heaven as before, pp. 27, 29.

## A PRAYER IN HONOR OF THE CHILDHOOD OF JESUS CHRIST.

O MOST amiable Jesus! who for my love and my instruction didst vouchsafe to conceal Thy eternal wisdom under the weakness and dependence of childhood, I most humbly thank Thee for having shown me, in Thy own sacred person, how I should sanctify my youth, and thereby draw a blessing on my future life; I beseech Thee, O Lord, to penetrate my heart with Thy fear

and Thy love, that I may profit of the example Thou hast left me. Do not permit that a single day or hour of my life should be devoted to any other pursuit than Thy service, the great and only end for which I came into the world. O adorable Jesus! since Thou art pleased to ask for my heart, take it, I beseech Thee, entirely and forever; model it on Thy own sacred Heart; inflame it with Thy love, and impress it with such a lively horror of sin as may never be weakened; infuse therein the virtues of Thy holy youth, Thy meekness,

innocence, docility, and charity. I desire to honor Thy obedience to Thy blessed Mother, by constant submission to my superiors. I offer up my prayers in union with Thine; I unite my intentions in all I do to that pure and divine intention, which infinitely exalted even Thy least actions whilst Thou wast on earth. I particularly devote my studies, and all my exterior occupations, to honor Thy laborious and humble employments during Thy early age. O Divine Jesus, take me, Thy unworthy child, under Thy protection; preserve me

from the dangers and temptations of the world, which is Thy enemy, and direct all my thoughts, words, desires, and actions to Thy greater glory. Amen.

LITANY OF THE

# BLESSED VIRGIN.

WE fly to Thy patronage, O holy Mother of God; despise not our petitions in our necessities; but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.

Christ, graciously hear us.
God, the Father of Heaven,
*Have mercy on us.*
God, the Son, Redeemer of the world, *Have mercy on us.*
God, the Holy Ghost,
*Have mercy on us.*
Holy Trinity, one God,
*Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
*Pray for us.*

Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,

*Pray for us.*

Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of Heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of Virgins,
Queen of all saints,

*Pray for us.*

Queen, conceived without original sin, *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

V. Pray for us, O holy Mother of God.

R. That we may be worthy of the promises of Christ.

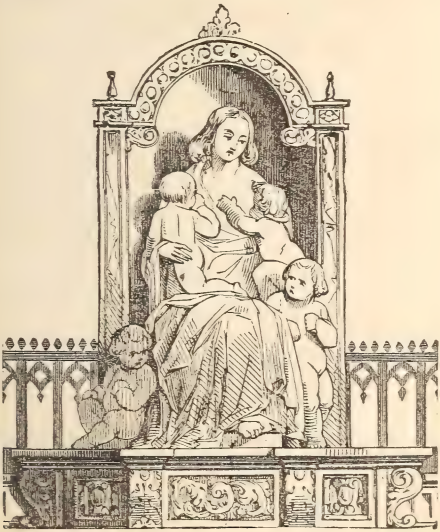
LET US PRAY.

POUR down Thy grace into our souls, we beseech Thee, O Lord, that as we have known the Incarnation of Christ Thy Son by the message of an angel, so by His Passion and Cross we may come to the glory of the Resurrection. Through the same Christ our Lord. Amen.

THE MEMORARE.

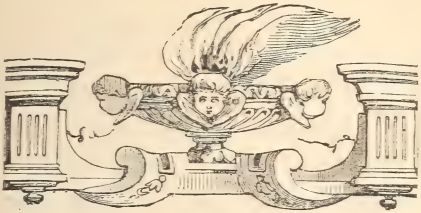
*REMEMBER, Mary, tenderest hearted Virgin, how from of old the ear hath never heard, that he who ran to thee for refuge, implored thy help, and sought thy prayers, was forsaken of God. Virgin of Virgins, Mother, emboldened by this confidence, I fly to thee, to thee I come, and in thy pres-

ence, I, a weeping sinner stand. Mother of the Word Incarnate, O cast not away my prayer; but in thy pity hear and answer. Amen.



## PRAYER BEFORE STUDY.

I OFFER, O my God! in union with the adorable actions and sufferings of Jesus Christ during His mortal life, the duties I am now going to perform for Thy love, and in obedience to Thy most holy will. I most humbly beg Thy divine blessing, and the light of Thy Holy Spirit, that all my studies, and various duties, may tend to Thy greater glory and my eternal salvation; as likewise to the service and edification of my neighbor. Amen.



## A PRAYER BEFORE MASS.

O MY God! I most humbly beg of Thee to grant me the necessary dispositions for assisting devoutly at the adorable sacrifice which I am about to present to Thy divine Majesty, in union with Jesus Christ Thy beloved Son, and with Thy whole Church. I offer this Mass as a holocaust, to acknowledge Thy absolute dominion

over me, and all creatures; as a sacrifice of *thanksgiving* for all Thy benefits; as a sacrifice of *expiation* for my sins, and those of all creatures, living and dead; and as a sacrifice of *impetration*, to implore for myself and all minkind the graces and blessings, spiritual and temporal, of which we stand most in need. I unite my heart to the dispositions which animate the Heart of Jesus while He offers Himself on the altar, and to those of the Blessed Virgin when she stood at the foot of the Cross. O my divine Jesus! grant that, like those who witnessed Thy death on Mount Calvary, I may depart from this sanctuary, penetrated with compassion for Thy sufferings, and

with sorrow for my sins, by which they were caused; as likewise with a firm resolution rather to die than to offend Thee wilfully henceforward. Amen.

## THE ASPERGES.

While the Priest sprinkles Holy Water before Solemn Mass on Sundays, the following Anthems are sung :

*Ant.* ASPERGES me, Domine, hyssopo, et mundabor : lavabis me, et super nivem dealbabor.

*Anth.* THOU wilt sprinkle me, O Lord ! with hyssop, and I shall be cleansed ; Thou wilt wash me, and I shall be made whiter than snow.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, etc.

*Ant.* Asperges me, etc.

Ps. Have mercy, on me, O God, according to Thy great mercy.

V. Glory be to the Father, etc.

*Anth.* Thou wilt sprinkle me, etc.

The Priest having returned to the foot of the Altar, says,

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Lord be with you

R. And with thy spirit.

### THE PRAYER, EXAUDI.

HEAR us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send Thy holy angel from Heaven to guard, cherish, protect, visit, and defend all that are assembled in this place: through Jesus Christ our Lord. Amen.

From Easter to Whit Sunday, inclusively instead of the foregoing Ant., Asperges, etc., the following is sung, and Alleluias are added to the Versicles and Responsaries, etc.

ANTHEM.

VIDI aquam egredientem de templo a latere dextro, Alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria.

I SAW water flowing from the right side of the temple, Alleluia: and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, because He is good: because His mercy endureth forever. Glory, etc.

THE

# ORDINARY OF THE MASS.

✠

| | |
|---|---|
| In nomine Patris, et Filii, et Spiritus Sancti. Amen. | In the name of the Father, and of the Son, etc. Amen. |
| *Ant.* Introibo ad altare Dei. | *Anth.* I will go unto the altar of God. |
| R. Ad Deum, | R. To God, |

qui lætificat juventutem meam.

who rejoiceth my youth.

PSALM XLII.

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti, et quare tristis incedo dum affligit me inimicus?

R. Since Thou, O God, art my strength, why hast Thou rejected me; and why do I go sorrowful whilst the enemy afflicteth me?

P. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in Montem sanctum tuum, et in Tabernacula tua.

R. Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea ? et quare conturbas me ?

P. Send forth thy Light and Thy Truth ; they have conducted and brought me unto the holy Mount, and into Thy Tabernacle.

R. And I will go unto the altar of God : to God who rejoiceth my youth.

P. I will praise Thee on the harp O God, my God : why art thou sorrowful, O my soul ? and why dost thou disturb me ?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

R. Hope in God for Him will I still praise: He is my God, and the Saviour I look for.

P. Gloria Patri, et Filio, et Spiritui Sancto.

P. Glory be to the Father, and to the Son, etc.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Introibo ad altare Dei.

P. I will go unto the altar of God.

R. Ad Deum qui lætificat juventutem meam.

R. To God who rejoiceth my youth.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. Confiteor Deo omnipotenti, etc.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. I confess to Almighty God, etc.

R. May Almighty God be merciful to thee, and, forgiving thee thy sins, bring thee to everlasting life.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Vir-

P. Amen.

R. I confess to Almighty God, to the blessed Mary, ever a

gini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Ap-

Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever a Virgin,

ostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, father, to pray to our Lord God for me.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen.

R. Amen.

P. Indulgenti-

P. May the

am, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

R. Amen.

P. Deus, tu conversus vivificabis nos.

P. O God, Thou being turned toward us, wilt enliven us.

R. Et plebs tua lætabitur in te.

R. And Thy people will rejoice in Thee.

P. Ostende nobis, Domine, misericordiam tuam.

P. Show us, O Lord, Thy mercy.

R. Et salutare tuum da nobis.

R. And grant us Thy salvation.

P. Domine, exaudi orationem meam.

P. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with Thy spirit.

The Priest, going to the Altar, says,

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Domi-

TAKE away from us our iniquities, we beseech Thee, O Lord: that we may be worthy to enter with pure minds into the holy of ho-

num nostrum. Amen.

lies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

The Kyrie eleison is then said:

S. KYRIE eleison (three times).

S. LORD have mercy upon us.

M. Christe eleison (three times).

M. Christ have mercy upon us.

S. Kyrie eleison (three times).

S. Lord have mercy upon us.

## GLORIA IN EXCELSIS.

GLORIA in excelsis Deo et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater Omnipotens. Do-

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord

mine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu,

Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy. Thou only art the Lord.

| | |
|---|---|
| in gloria Dei Patris. Amen. | Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen. |

The Priest, turning towards the People, salutes them, saying,

| | |
|---|---|
| P. Dominus vobiscum. | P. The Lord be with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |

At the Collects.

WE humbly beseech Thee, O Almighty and

eternal God, mercifully to give ear to the prayers of Thy servant, which he offers to Thee in the name of Thy Church, and on behalf of us Thy people: accept them to the honor of Thy name, and the good of our souls, and grant us all those blessings which may contribute to our salvation: through, etc. Amen.

At the Epistle.

BE thou, O Lord, eternally praised and blessed,

for having communicated Thy Spirit to the holy prophets and apostles, disclosing to them admirable secrets, redounding to Thy glory and our great good. We firmly believe their word, because it is Thine. Give us, we beseech Thee, the happiness to understand their instructions, and so conform our lives thereto, that at the hour of death we may merit to be received by Thee into the mansions of eternal bliss.

At the end of the Epistle, the Clerk answers,

Deo gratias. Thanks be to God.

During the Gradual or Tract.

HOW wonderful, O Lord, is Thy name through the whole earth. I will bless the Lord at all times; His praise shall be ever in my mouth. Be Thou my God and protector; in Thee alone I put my trust; O let me never be confounded.

Before the Gospel.

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Dominus sit in

The Lord be

corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum : in nomine Patris, et Filii, et Spiritus Sancti. Amen.

in thy heart and on thy lips, that thou mayest worthily, and in a becoming manner, announce His holy Gospel : in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sequentia (vel initium) sancti Evangelii secundum, etc.

P. The continuation (or the beginning) of the holy Gospel according to, etc.

R. Gloria tibi, Domine.

R. Glory be to Thee, O Lord.

During the Gospel.

BE Thou ever adored and praised, O Lord, who, not content to instruct us by Thy prophets and apostles, hast even vouchsafed to speak to us by Thy only Son our Saviour Jesus Christ, commanding us by a voice from Heaven to hear Him: grant us, merciful God, the grace to profit by His divine and heavenly doctrine. All that is written of Thee, divine Jesus,

in Thy Gospel, is truth itself; manifesting infinite wisdom in Thy actions; power and goodness in Thy miracles; light and instruction in Thy maxims. With Thee, sacred Redeemer, are the words of eternal life; to whom shall we go but to Thee, eternal Fountain of Truth? I firmly believe, O God, all Thou teachest; give me only grace to practice what Thou commandest, and command what Thou pleasest.

At the end of the Gospel, answer.

| | |
|---|---|
| R. Laus tibi, Christe. | R. Praise be to Thee, O Christ. |

Then add with the Priest, in a low voice.

| | |
|---|---|
| Per evangelica dicta deleantur nostra delicta. | May our sins be blotted out by the words of the Gospel. |

THE NICENE CREED.

| | |
|---|---|
| CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. | I BELIEVE in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible. |

Et in unum Dominum Jesum Christum Filium Dei unigenitum; et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et in-

And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and became incarnate

carnatus est de Spiritu Sancto, ex Maria Virgine, ET HOMO FACTUS EST.* Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos:

by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into Heaven, sitteth at the right hand of the Father, and He is to come again with glory to judge

* At these words all kneel.

cujus regni non erit finis.

both the living and the dead. Of His kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum

And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I

Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

*Oremus.*

*Let us pray.*

Then he reads the Offertory, and taking the paten with the Host, says:

SUSCIPE, sancte Pater, omnipotens, æterne De-

ACCEPT, O holy Father, almighty, eternal

us, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus: sed et pro omnibus fidelibus Christianis, vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Pouring wine and water into the chalice, he says:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et reg-

O GOD, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it: grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy

nat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Son, our Lord: who liveth and reigneth with Thee, in the unity of, etc.

Offering up the chalice, he says:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching thy clemency, that, in the sight of thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down, he says:

| | |
|---|---|
| IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus. | IN the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord: and grant that the sacrifice we offer in thy sight this day may be pleasing to Thee, O Lord God. |

Raising his eyes and stretching out his hands, he says:

| | |
|---|---|
| VENI, sanctificator, omnipotens æterne Deus, et benedic | COME, O sanctifier, almighty, eternal God, and bless this sacri- |

hoc sacrificium, tuo sancto nomini præparatum.

fice, prepared to Thy holy name.

Washing his fingers, he recites the following:

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine, ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam

I WILL wash my hands among the innocent: and will encompass Thy altar, O Lord. That I may hear the voice of praise, and tell of all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwell-

meam: et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria, etc.

eth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities: their right hand is filled with gifts. As for me, I have walked in my innocence: redeem me, and have mercy upon me. My foot hath stood in the right path: in the churches I will bless Thee, O Lord. Glory, etc.

Bowing before the Altar, he says:

SUSCIPE, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum:

RECEIVE, O Holy Trinity, this oblation, which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints:

ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem, etc.

that it may be available to their honor and our salvation : and may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth. Through, etc.

Turning towards the People, he says,

ORATE fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. Suscipiat

R. May the

Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Lord receive the sacrifice from thy hands, to the praise and glory of His name, and to our benefit, and that of His holy Church.

At the Secret Prayer or Prayers.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we Thy servants present to Thee; that as we offer it to the honor of Thy name, so it may be to us here

a means of obtaining Thy grace, and hereafter eternal happiness. Thro', etc.

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|---|---|
| P. Per omnia sæcula sæculorum. | P. World without end. |
| R. Amen. | R. Amen. |
| P. Dominus vobiscum. | P. The Lord be with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |
| P. Sursum corda. | P. Lift up your hearts. |
| R. Habemus ad Dominum. | R. We have lifted them up to the Lord. |
| P. Gratias agamus Domino Deo nostro. | P. Let us give thanks to our Lord God. |

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord: through whom the angels praise Thy Majesty, the dominations adore, the powers hold in awe,

cœlorumque virtutes, ac beata seraphim, socia exultatione, concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, sanctus, sanctus, Dominus Deus Sabbaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini.

the heavens, and the virtues of the heavens, and the blessed seraphs celebrate with united joy. With them, we beseech thee to command our voices also to be admitted in suppliant confession, saying: Holy, holy, holy Lord God of Sabbaoth. Heaven and earth are full of thy glory. Hosanna in the

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| Hosanna in excelsis. | highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest. |

CANON OF THE MASS.

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|---|---|
| Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc dona, hæc mune- | We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept |

ra, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro Pio, et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ

and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant Pius our Pope, our

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| Fidei cultoribus. | Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith. |

COMMEMORATION OF THE LIVING.

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|---|---|
| MEMENTO, Domine, famulorum famularumque tuarum, N. et N. | BE mindful, O Lord, of thy servants, men and women, N. N. |

He pauses, and prays silently for those he intends to pray for, and proceeds:

| | |
|---|---|
| Et omnium circumstantium, quorum tibi fides cognita est, | And of all here present, whose faith and devotion are known |

et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

unto Thee: for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal living and true God.

Communicantes, et memoriam venerantes, imprimis glorio-

Communicating with, and honoring in the first place the

sæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli,

memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus,

Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

John and Paul, Cosmos and Damian, and all of Thy Saints: by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsu-

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our ser-

mus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

vice, as also of thy whole family: dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

QUAM oblationem, tu Deus, in omnibus, quæsumus benedictam, adscriptam, ratam, rationabilem, acceptabi-

WHICH oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable

lemque facere digneris: ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregitdeditque discipulis suis, dicens: Ac-

and acceptable, that it may become to us the Body and Blood of thy most beloved Son, Jesus Christ our Lord.

Who the day before he suffered took bread into His holy and venerable hands, and with His eyes lifted up toward Heaven, to God, his almighty Father, giving thanks to Thee,

cipite, et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

did bless, break, and give to His disciples, saying: Take, and eat ye all of this: FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the priest, kneeling, adores his sacred Host, and rising, he elevates it.

(At the Elevation the bell is rung thrice.)

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi

IN like manner, after He had supped taking also this excellent chalice into His holy and venerable hands,

gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

and giving Thee thanks, He blessed, and gave to His disciples, saying: Take, and drink ye all of this: FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescunque feceritis,

As often as ye do these things,

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|---|---|
| in mei memoriam facietis. | ye shall do them in remembrance of me. |

Kneeling, he adores, and rising, elevates the Chalice.

### AT THE ELEVATION.

While the priest pronounces the words of Consecration, do you contemplate in silence the wonders that pass before you. Your God, your Saviour, and your Judge, descends on the altar; hail His sacred presence by the most lively sentiments of respect, confidence, and love.

O VICTIM of Salvation! Eternal King! Incarnate Word! sacrificed for me, and all mankind! Precious body of the Son of God! Sacred

flesh, torn with nails, pierced with a lance, and bleeding on a cross, for us poor sinners! Amazing goodness! infinite love! O let that tender love plead on my behalf: let all my iniquities be here effaced, and my name be written in the Book of Life! I believe in Thee; I hope in Thee; I love Thee. To Thee be honor, praise, glory, and benediction, for ever and ever. Amen.

O SACRED Blood, flowing from the wounds of Jesus

Christ, and washing away the sins of the world! cleanse, sanctify, and preserve my soul, that nothing may ever separate me from Thee. Behold, O eternal Father, Thy only begotten Son, and look upon the face of Thy Christ, in whom Thou art well pleased. Hear the voice of His blood, crying out to Thee, not for vengeance, but for mercy and pardon. Accept this divine oblation, and through the infinite merits of all the suf-

ferings that Jesus endured on the Cross for our salvation, be pleased to look upon us, and upon all Thy people, with an eye of mercy.

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angels, to Thy altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most sacred Body and Blood of Thy Son at this altar may

be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and His glorious ascension into Heaven, offer unto Thy most excel-

tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

lent Majesty, of Thy gifts and grants, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Extending his hands, he proceeds:

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast gra-

pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

ciously pleased to accept the gifts of Thy just servant Abel and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Bowing down, he says:

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in

WE most humbly beseech Thee, Almighty God, command these things to be carried by the

sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as, by participation at this Altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ, our Lord. Amen.

Memento eti-

Be mindful, O

am, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Lord, of Thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

He prays for such of the dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis, et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Aga-

AND to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy,

tha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso,

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him,

et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

P. Per omnia sæcula sæculorum.

P. For ever and ever.

R. Amen.

R. Amen.

OREMUS.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

LET US PRAY.

Being instructed by Thy saving precepts and following Thy divine directions, we presume to say:

PATER noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum, da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

P. Amen.

OUR Father, who art in Heaven; hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

He then says in a loud voice, "Amen," and continues:

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all

pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

the Saints, mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord. Who with Thee, in the unity of the Holy Ghost, liveth and reigneth God.

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|---|---|
| P. Per omnia sæcula sæculorum. | P. World without end. |
| R. Amen. | R. Amen. |
| P. Pax Domini sit semper vobiscum. | P. May the peace of the Lord be always with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |

In a low voice:

| | |
|---|---|
| HÆC commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen. | MAY this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen. |

Then bowing and striking his breast, he says:

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|---|---|
| AGNUS Dei, qui tollis peccata mundi, miserere nobis. | LAMB of God, who takest away the sins of the world, have mercy upon us. |
| Agnus Dei, qui tollis peccata mundi, miserere nobis. | Lamb of God, who takest away the sins of the world, have mercy upon us. |
| Agnus Dei, qui tollis peccata mundi, dona nobis pacem. | Lamb of God, who takest away the sins of the world, give us peace. |
| Domine Jesu Christe, qui dix- | Lord Jesus Christ, who |

isti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

saidst to thy Apostles, Peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church: and vouchsafe to it that peace and unity which is agreeable to Thy will: who livest and reignest God forever and ever. Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris,

LORD Jesus Christ, Son of the living God, who, according

co-operante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in

to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from Thee: who with the same

sæcula sæculorum. Amen.

God the Father and Holy Ghost, livest and reignest God forever and ever. Amen.

PERCEPTIO corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam, percipiendam. Qui vivis

LET not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be to me a safeguard and remedy both of soul and body. Who

et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Making a genuflection, the Priest rises and says:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the bread of Heaven, and call upon the name of the Lord.

Then, striking his breast, and raising his voice a little, he says three times:

DOMINE, non

LORD, I am

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|---|---|
| sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. | not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed. |

After which he says:

| | |
|---|---|
| Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. | May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen. |

He then receives the sacred Host, and after a short pause, says:

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|---|---|
| Quid retribuam Domino pro | What shall I render to the |

omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says:

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

THE blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

During the Ablutions and Post Communion, make a Spiritual Communion, as follows:

O MY divine Saviour! I fervently adore Thee in this sacred and venerable sacrament, I love Thee with all the affections of my heart, and I hope with confidence in that infinite goodness which induces Thee to remain among us. O that I could this moment enjoy the happiness of really communicating! O that I could this day receive that pre-

cious body which was once sacrificed for my love, and that adorable Blood which flowed from Thy sacred veins to wash away the sins of the world! But, alas! I am most unworthy of so great a favor. I do not deserve to receive Thee, O God of all sanctity! Yet I ardently desire to do so, and I humbly conjure Thee to accept this desire, and to give Thyself to me by the influence of Thy all-powerful grace. Come, O my God! my only

Good! come to me, for I now offer Thee my whole heart, most ardently desiring that it should belong to Thee for whose love it was created, and whose love can alone make it truly happy. I now consecrate and present to Thee all my thoughts, words, and actions, from this moment to the happy day of my next communion, in union with Thy infinite merits, and as a preparation for that great happiness. O my God, I

already look forward to it with joy, and I beg of Thee most earnestly to grant me such purity of heart, and such fervent dispositions in approaching to Thy holy table, that each communion may produce in my soul an increase of Thy fear and love, and strengthen me to perform the exalted duties of a true Christian, in whatever situation of life Thy Providence shall hereafter place me.

[Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, when the bell rings; the Acolyth spreads a cloth before them, and says the Confiteor.]

Then the Priest, turning to the communicants, pronounces the Absolution.

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|---|---|
| MISEREATUR vestri, etc. Indulgentiam, absolutionem, etc. | MAY Almighty God have mercy, etc. May the Almighty and merciful Lord, etc. |

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

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|---|---|
| ECCE Agnus Dei, ecce qui tol- | BEHOLD the Lamb of God, |

| | |
|---|---|
| lit peccata mundi. | behold Him who taketh away the sins of the world. |

[And then repeats three times, Domine, non sum dignus, etc.]

He then administers the Holy Communion, saying to each :

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|---|---|
| CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen. | MAY the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen. |

Taking the first ablution, he says :

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|---|---|
| QUOD ore sumpsimus, Domine, pura mente capiamus ; et de munere | GRANT, Lord, that what we have taken with our mouth we may receive with |

temporali fiat nobis remedium sempiternum.

a pure mind; and of a temporal gift may it become to us an eternal remedy.

Taking the second ablution, he says:

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcu-

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels: and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments.

| | |
|---|---|
| la sæculorum. Amen. | Who livest, etc. Amen. |

He then wipes the chalice, which he covers; and having folded the corporal, places it on the Altar, as at first; he then reads the Communion. Then he turns to the people, and says:

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|---|---|
| V. DOMINUS vobiscum. | V. THE Lord be with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |

Then he reads the Post-Communion.

Afterward he turns again toward the people, and says:

| | |
|---|---|
| V. Dominus vobiscum. | V. The Lord be with you. |
| R. Et cum spiritu tuo. | R. And with thy spirit. |

P. Ite missa est (*vel*), Benedicamus Domino.

R. Deo gratias.

P. Go, you are dismissed (*or*), Let us bless the Lord.

R. Thanks be God.

IN MASSES FOR THE DEAD.

P. Requiescant in pace.

R. Amen.

P. May they rest in peace.

R. Amen.

Bowing down before the Altar, he says:

Placeat, tibi, sancta Trinitas, obsequium servitutis meæ: et præsta ut sacrificium quod oculis tuæ Majestatis

O HOLY Trinity, let the performance of my homage be pleasing to Thee: and grant that the sacrifice which

indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says:

BENEDICAT vos omnipotens De-

MAY Almighty God, the Father,

✠ us, Pater, et Filius, et Spiritus Sanctus. Amen.

Son, and Holy Ghost, bless you. Amen.

At the word "Deus," he turns toward the people, and makes the sign of the Cross on them. Then turning to the Gospel side of the Altar, he says:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

In principio erat Verbum, et

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the

Verbum erat apud Deum: et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the Light, that all men might believe through him. He was not the Light, but came to give testimony of the Light. He was the true Light which enlighteneth every man that cometh into this world.

In mundo

He was in the

erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM

world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of

EST, et habitavit in nobis: et vidimus gloriam ejus, quasi, gloriam unigeniti Patris pleni gratiæ et veritatis.

God. AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, as it were the glory of the Only Begotten of the Father, full of grace and truth.

R. Deo Gratias.

R. Thanks be to God.

## ASPERGES.

Thou shalt sprinkle me, O LORD, with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Have mercy on me, O GOD, according to Thy great mercy. Glory.

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A DEVOUT

# METHOD OF HEARING MASS

CONFORMABLY TO

THE MYSTERIES OF THE PASSION.

## A PRAYER BEFORE MASS.

O DIVINE JESUS! sacred Victim, immolated for the redemption of mankind! I earnestly beseech Thee that I may assist at this adora-

ble sacrifice with the most lively faith, animated hope, unbounded gratitude, and tender love. Permit me to follow Thee in spirit through the different stages of Thy sacred passion, and give me an abundant share of that infinite charity which induced Thee to suffer such excessive torments for my sake.

With the daughters of Sion, who met Thee carrying Thy cross, and Thy blessed Mother, who saw

Thee expire for our salvation, I desire to compassionate Thy sufferings, and to detest sin, as the only sovereign evil. I offer this divine sacrifice, to commemorate in a special manner Thy dolorous passion, and to obtain through its efficacious merits the grace of true and sincere devotion towards Thy life-giving sufferings and death.

## AT THE BEGINNING OF MASS.

The priest going from the sacristy to the altar, represents Jesus Christ retiring from the Cenacle to the garden of Gethsemani. Unite your sentiments with the divine dispositions of the Son of God, and dispose yourself by sincere repentance to assist worthily at the great sacrifice about to be offered.

O DIVINE LORD! in the multitude of Thy mercies I will enter Thy house, and adore Thee in Thy holy temple. Though my sins are multiplied beyond number, yet I will appeal to Thy unbounded mercies, which far exceed

my malice, or the extent of my ingratitude. I will confide in the sufferings of my Redeemer, and hope, through His infinite merits, to find grace and salvation. O dear Jesus! Thou who hast washed me heretofore in the laver of baptism, wash me yet more from my iniquity, and cleanse me from my sin: sprinkle me with Thy blood, and I shall be cleansed; wash me and I shall be made whiter than snow.

## AT THE INTROIT.

When the priest bows and kisses the altar, contemplate our divine Lord prostrate before His heavenly Father, loaded with the sins of mankind, and bathed in blood through excess of sorrow. Reflect on the anguish which the treacherous kiss of Judas caused our divine Redeemer.

O GOOD JESUS! I fervently bless Thee, for all Thou hast done and suffered for my salvation. Give me grace to weep over those sins which drew streams of blood from Thy sacred veins. I desire to commemorate with the most lively and

humble contrition Thy agony in the garden, and I firmly resolve to detest my sins to the latest moment of my life. Pierce my soul with grief for having repaid Thy goodness with ingratitude, and let me frequently cry out with the humble publican: O God! be merciful to me a sinner. May those bonds which confined Thy sacred hands burst the fetters of my sins, and restore me to the sweet liberty of Thy children. I cast myself at Thy sacred feet,

and conjure Thee to strengthen me by Thy all-powerful grace, that under every trial and affliction I may submit cheerfully to the decrees of Thy adorable Providence, and never cease to bless Thy holy name.

### AT THE KYRIE ELEISON AND GLORIA IN EXCELSIS.

The Kyrie eleison is repeated three times to honor the adorable Trinity; it may also serve to remind you of the denials of St. Peter, and to excite the deepest regret for your much more frequent denials of so good a master. At the Gloria in excelsis reflect on the miraculous conversions which

signalized the public life of Jesus Christ, and beg that one benign glance may convert and penetrate your soul, as it did that of St. Peter.

O MY GOD! have mercy on me, according to Thy great mercy: pardon me, who have so often had the misfortune of denying Thee, by a life altogether opposite to Thy sacred maxims. Look on me, divine Jesus, with that compassion and tenderness which the sight of misery always excited in Thy most amiable heart. Purify me, as Thou didst

Thy penitent apostle, that I may worthily unite with Thy Church in celebrating the wonderful work of man's redemption. O how fervently should I join in Thy praises, most amiable Jesus! How ardently should I sing, Glory be to God on high, glory be to that adorable Being, who, forgetful of His own glory, underwent for my sake such prodigious humiliations! O my sovereign King! my divine and adorable Model! since Thou wert

pleased to descend so low as my frail nature, grant that I may place all my glory, honor, and happiness in sharing Thy humiliations, and carrying Thy cross.

### AT THE EPISTLE AND GOSPEL.

When the priest goes from the middle of the altar to the Epistle side, and thence to the Gospel side, represent to yourself the eternal Son of God, dragged about to the different tribunals of Annas, Caiphas, Pilate, and Herod; and when you stand to hear the Gospel, remember that it is the word of Him, who alone has the words of eternal life: of Him who came from heaven to instruct you, and who, for your sake, confirmed His doctrine by shedding His precious blood.

O ETERNAL GOD! unerring Truth! whose sacred word I am so happy as to hear, penetrate my heart by the influence of Thy grace, that I may not hear it to my eternal reprobation, like the Jews who so long and so fruitlessly listened to Thy sacred maxims. O spotless Lamb of God! while Thy judges proclaim Thee an impostor, I rise without fear or shame to declare in the face of heaven and earth, that I believe Thee to be Christ,

the Son of the living God, and that I most unreservedly assent to all and every article proposed by Thy holy Church to my belief. But, O divine Lord! give me grace to profess my faith by my actions as well as by my words. Have mercy on all who are involved in the dreadful night of infidelity; may the light of Thy grace shine upon them, and so penetrate their hearts, that they may embrace the truth, and be

united to the communion of Thy holy Church.

### AT THE OFFERTORY.

When the priest unveils the chalice, and offers the bread and wine, contemplate your merciful Redeemer, stripped of His garments, bound to a pillar, and cruelly scourged; offer yourself, in union with the sacrifice He then offered of His precious blood, and which He renews on the altar.

ADORABLE JESUS! when I reflect on the torments Thou didst endure when fastened to the pillar, I begin to conceive the enormity of sin, and the im-

mense extent of Thy eternal love. I behold in Thy wounds the greatness of my ingratitude, and the depth of the misery to which I am reduced. But, O Lord, how happy am I, in being able to present Thee, at this moment, a victim of thanksgiving and atonement, fully proportioned, or rather far exceeding, the magnitude of my obligation and the multitude of my crimes. I offer Thee the streams of blood that flowed

from Thy sacred body during Thy ignominious scourging, and also the bread and wine which is now presented to Thy divine Majesty. Accept, in union with this precious oblation, my body and soul, my thoughts, words, desires, affections, and sufferings; in fine, my whole being, that henceforward I may be entirely Thine by the bonds of ardent charity.

## AT THE LAVABO AND ORATE FRATRES.

When the priest washes his hands, call to mind the testimony which Pilate gave to the innocence of Jesus Christ; and at the Orate fratres adore your Saviour, exhibited to the people as a mock king. Prostrate yourself in spirit before your Sovereign Lord, and pour out at His sacred feet the grateful effusions of your compassion and love.

O MOST ADORABLE BLOOD! which flowed as a remedy for all human woes, I beseech Thee to wash, purify, and sanctify my sinful soul, that I may, with a pure and upright

conscience, assist at these awful mysteries. I cannot, O my God! presume to wash my hands among the innocent, for alas! I have been long since excluded from the happy few who never offended Thee; but, at least, I can claim a privilege not reserved to the innocent alone, but mercifully granted even to the most guilty. I can wash my hands, my heart, my soul, in Thy precious blood. I can cast myself on Thy divine mercy,

with a firm resolution, rather to die than to offend Thee during the remainder of my life. O King of my soul! I acknowledge Thee for my sole and sovereign Lord. O Jesus! I implore, by the sorrow and agony of heart Thou didst endure when Barabbas was preferred to Thee, that Thou wouldst preserve me from ever preferring any created object to Thy friendship and favor. By Thy ignominious clothing with a purple garment,

I entreat Thee to give me a garment of justice, when I shall appear before Thy dread tribunal, and I fervently conjure Thee that, through Thy infinite mercy and the merits of Thy thorny crown, I may hereafter obtain a crown of immortal glory.

### AT THE PREFACE.

The priest praying some time in secret before the Preface, represents and commemorates the admirable silence observed

by Jesus Christ in the course of His sacred passion. Do you now address your divine Lord in the secret of your heart; represent to Him all your spiritual necessities; implore an application of His infinite merits to the wounds of your soul, and when the priest raises his voice to recite the Preface, do you redouble your fervor, and join in spirit with the Church militant, triumphant, and suffering, in praising and magnifying that divine Lamb who was slain for the health and life of His own creatures.

O DIVINE SEARCHER OF HEARTS! from whom nothing is hidden, since Thou desirest so ardently to establish Thy reign in my soul, permit me to represent to Thee its mis-

eries, and all the obstacles which unfortunately oppose the sweet empire of Thy love in my heart. O Lord, Thou needest not my representations, to discern my wants. I am too insensible, to feel my miseries as I ought—too weak, to call loudly on Thy mercy—too guilty, to deserve being heard. Let my silence then speak, O most merciful Saviour! let my multiplied miseries plead on my behalf. Thou wilt not be deaf to their eloquent sup-

plications: and surely, my God! Thou needest but consult Thy own sacred heart, and that infinite love which brings Thee daily on our altars, to find motives for granting pardon and mercy to the most unworthy of Thy creatures. O blessed spirits of heaven! holy and happy saints of God! who, in the mirror of His adorable sanctity, behold the enormity of sin, supply for me, who am unworthy to join with the Church in celebrat-

ing His praises and magnifying His goodness.

### AT THE CANON.

Let the low and solemn voice in which the Canon is read, remind you of that mourning and consternation which amazed and silenced all nature at the sufferings of Jesus Christ; and when the priest spreads his hands over the oblation, making the sign of the cross, call to mind the torments our divine Redeemer endured when fastened to the cross.

O MY GOD! when I reflect on the number and enormity of my sins, I am sensible that I have no claim to a share in those

precious graces which Thou hast died to purchase for Thy creatures; but when I contemplate that cross on which Thou didst agonize—when I turn my eyes on this altar, this new Calvary, on which Thou art about to descend, and again offer Thyself for my salvation, I feel convinced that Thou wilt always be to me a Jesus, a Saviour. Accept, therefore, of my whole being, in union with the sacred oblation I am about to offer. Purify

my sinful soul in those streams of blood which gushed from Thy adorable wounds, and which will soon flow on this altar. Grant to us all, through its efficacious merits, the grace to practice what Thy holy law commands, and to avoid what it prohibits. Extend the blessings of peace and unity to Thy Church; repentance and pardon to all sinners; comfort to the sick, the dying, and the afflicted; in a word, mercy and eternal

happiness to all, since for all, O divine Victim! Thou didst shed Thy adorable and saving blood. I particularly implore Thy precious graces, O my God, for those for whom I am bound to pray —those who have recommended themselves to my prayers—who pray for me, or who, at this moment, may specially want Thy divine assistance. O may this adorable and august sacrifice be received by Thy Divine Majesty as was the vic-

tim which Christ offered in His own person on the altar of the cross.

### AT THE ELEVATION.

At the Elevation of the sacred host and chalice, reflect on the pangs which Jesus endured, when, lifted up between heaven and earth, His precious blood flowed abundantly for the remission of your sins, for the conversion of the world, and of His greatest enemies. Let the first-fruit of His Cross and Passion, applied to the penitent thief on the cross, encourage you to recur confidently to His mercies, and to hope that His infinite love will one day assign you likewise a place in Paradise.

HAIL, O KING OF GLORY! Prince of Peace! and Saviour of the

World! Hail, O immaculate Victim! sacrificed for me and all mankind on the altar of the cross. I bless Thee, I adore Thee, I love Thee, O divine Jesus! and I ardently invite the whole universe to join in praising and blessing Thy holy name. O bleeding and adorable Victim of my sins! why have I not the faith, the love, the anguish, which penetrated the hearts of those who beheld Thy sacred blood flow from Thy precious

wounds? Hear, O eternal God! the voice of this blood, which cries loudly, not for vengeance, but for pardon and mercy. O! let it plead powerfully on my behalf; let it blot out my sins, cleanse every stain from my soul, and render me pure and pleasing in Thy sight.

AFTER THE ELEVATION.

BEHOLD, O ALMIGHTY AND ALL-GRACIOUS GOD! Thy Son

Jesus, in whom Thou art well pleased. Look upon the face of Thy Christ and my Saviour, here present; look upon this spotless Lamb, this adorable victim, this pure holocaust of obedience, humbled to the ignominious death of the cross. Behold in Him what may move Thee to look upon us with an eye of mercy and compassion. He is our High Priest, sprinkled with His own blood. Receive the sacrifice He has offered for

us, in consideration of the honor and homage that are due to Thy sovereign goodness from me and all Thy creatures. Extend, O compassionate Creator! its efficacious virtue to the souls of the faithful departed, and grant them rest and life everlasting, particularly to N. N.: deign to mitigate their punishment, and translate them to that place of glory for which they are destined. Thou didst once promise that, looking on the

rainbow, Thou wouldst remember the covenant made between Thee and the Patriarch Noe (*Gen.* ix.): canst Thou then look on the blood of Thy beloved Son Jesus, offered to Thee in sacrifice, without remembering the great covenant of the New Law, sealed and confirmed with the effusion of His sacred blood?

O dearest Jesus! why cannot I love Thee as Thy goodness deserves? The more Thou hast humbled

Thyself for my sake, the more I am bound to love Thee, and spend my life in Thy service. Remember Thou hast purchased my soul at a dear rate; O let not Thy blood be lost or shed in vain, but receive me into the number of Thy elect. I detest my sins, which were the cause of Thy sufferings; alas! they were the nails that pierced Thy hands and feet, and fastened Thee to an ignominious cross. O who will give sor-

row to my heart, and a fountain of tears to my eyes, that I may bewail them in the bitterness of my soul all the days of my life, and thus, at the hour of death, be entitled to hear those consolatory words addressed to the penitent thief: *This day shalt thou be with Me in Paradise.* I acknowledge, that I do not deserve to be ranked among the number of Thy children; yet, in obedience to Thy precept, and with profound venera-

tion for Thy sacred words, I will presume to say that heavenly prayer which Thou hast taught me: *Our Father, &c.*

### AT THE AGNUS DEI.

When the priest says the Agnus Dei, reflect on the miraculous change of heart wrought in the Centurion and other witnesses of the death of Jesus Christ, and be careful, as far as it depends on you, not to depart from this new Calvary without participating in their holy dispositions.

O INNOCENT LAMB OF GOD! who takest away the sins of the

world, have mercy on me, for Thy peculiar and distinguishing property is infinite mercy. Give to my heart the sorrow and repentance of those who mourned Thy cruel death, and teach me, like them, to place all my hopes in Thee, and to love and seek Thee as my only sovereign good. I most humbly beseech Thee, by all the anguish Thou didst endure during the course of Thy passion, especially at the separation of Thy sacred

soul from Thy body, that Thou wouldst have mercy and compassion on me, when I shall be on the point of appearing before Thy dread tribunal. Let Thy passion and death then interpose between my soul and the rigors of Thy justice. Ah! while I yet sojourn in this valley of tears, let the remembrance of Thy bitter draught of vinegar and gall preserve me from delighting in the false pleasures of this world, and let Thy burning

thirst upon the cross make me thirst only after the enjoyment of Thy presence. May the recollection of Thy saving death penetrate my soul with such lively gratitude, that from this moment I may place all my happiness in loving and serving Thee, my only joy and sovereign felicity.

### AT THE COMMUNION.

The Priest's Communion represents the burial of Jesus Christ's sacred body when it was taken from the cross; and the

covering of the chalice is a figure of the sepulchre shut up, and covered with a stone. This is the time peculiarly adapted to invite our Lord by a spiritual communion to repose in your heart, and to honor it frequently by His sacramental presence, or habitually by the influence of His holy grace.

O MY GOD! how can I reflect on the happiness of those who approach worthily to the holy Eucharist, without ardently desiring to enjoy the like blessing? how can I assist at this adorable sacrifice, without regretting the sins and miseries which justly

deter me from receiving Thee sacramentally! I am not worthy, O infinite purity, to lodge Thee in my heart; I am not worthy to share in the happiness of those who now enjoy Thy sacramental presence. But, Lord, though I cannot unite myself to Thee really, yet I am not forbidden to do so in spirit and desire. I believe most firmly that Thou art present in this sacred host; I hope in that infinite mercy which detains Thee therein;

and I ardently love and desire to receive Thee, notwithstanding my unworthiness. I unite in the adoration, love, humility, and fervor of all who this day received Thee throughout the universe, with the most perfect dispositions; and I earnestly beg of Thee, by that tender love which induces Thee to give Thyself to Thy creatures, to accept of every thought, word, and action, from this to my next communion, as so

many acts of love, desire, and preparation to receive Thee; and I earnestly conjure Thee to crown all Thy blessings by the inestimable grace of a worthy communion at the hour of my death.

### AT THE LAST COLLECTS.

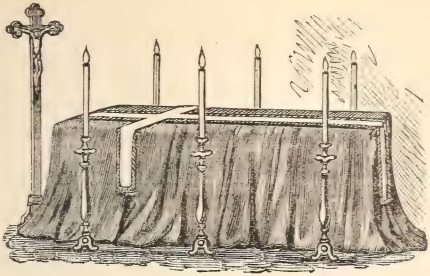
The last Collects represent the apparitions and instructions of Jesus Christ to His Apostles and Disciples after His resurrection; and the Priest's Blessing denotes that parting benediction given by our divine Lord, when ascending into heaven. Remember, when the last Gospel is reading at the left side of the altar, that Jesus Christ did not come to call the just but sinners to repentance, and that His infinite mercy is thus daily renewing on our altars

the Sacrifice of the Cross, should animate even the most guilty to recur with confidence to His infinite goodness and abundant merits.

O BLESSED REDEEMER! who coming forth from the grave didst rise triumphant over death, I praise and glorify Thee for all Thy mercies, and in particular for having conversed so long with thy apostles, and confirmed them in that saving faith, which they were destined to transmit to succeeding ages. O! how shall I thank Thee for the

inestimable advantage of having beheld Thee sacrificed on this altar, and for having thereby participated in the abundant merits of Thy passion and death. Let me not depart from this sanctuary without those sentiments of piety, and that spiritual strength for the amendment of my life, which may be always drawn from this adorable sacrifice. Pardon, O Lord! my distractions and irreverences. Engrave on my heart the re-

membrance of Thy sufferings, that I may henceforward glory only in Jesus Christ, and in Him crucified. Teach me to follow Thy divine example, that rising with Thee to a new life, I may, through Thy powerful grace, advance daily and hourly in virtue, and at length attain to the unlimited and eternal enjoyment of Thee, my God and my All! in the kingdom of Thy glory. *Amen.*



# REQUIEM MASS.

Offered for the Dead, at Funerals, All-Souls' Day, etc.

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## A PRAYER BEFORE MASS.

O ETERNAL God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass, has left us all the means

of testifying our love and gratitude towards them even after death, vouchsafe that the mass I this day offer in union with thy minister, for the souls of N. and N., may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives or ancestors, tormented in these intense flames who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to thy eternal joys, through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF MASS.

O ALMIGHTY God! with whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless Thee for the saints already admitted into Thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold Thee, and in Thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

INTROIT. PSALM LXIV.

GRANT them, O Lord, eternal rest, and let perpetual light shine on them. *Ps.* A hymn becometh Thee, O Lord, in Sion, and a vow shall be paid Thee in Jerusalem: hear my prayer, all flesh shall come to Thee. Grant them, etc., to *Ps.*

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
} Each repeated 3 times.

COLLECT.

O GOD! the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of their sins; that through the help of pious supplications, they may

obtain the pardon they have always desired. Who livest, etc.

EPISTLE. APOC. XIV. 13.

IN those days: I heard a voice from Heaven, saying to me: Write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them.

GRADUAL.

ETERNAL rest grant to them, and may perpetual light shine on them. V. *Ps.* cxi. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT.

RELEASE, O Lord! the souls of all the faithful departed, from the bonds of their sins. V. And by the assistance of Thy grace, may they escape the sentence of condemnation. V. And enjoy the bliss of eternal light.

THE SEQUENCE FOR THE DEAD.

DIES iræ, dies illa,
Solvet sæculum in favilla,
Teste David cum Sybilla.
Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!
Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum,
Mors stupebit, et natura,

Cum resurget creatura,
Judicanti responsura.
Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.
Judex ergo cum sedebit,
Quidquid latet, apparebit :
Nil inultum remanebit.
Quid sum, miser ! tunc dicturus,
Quem patronum rogaturus,
Cum vix justus sit securus ?
Rex tremendæ majestatis !
Qui salvandos salvas gratis,
Salva me fons pietatis.
Recordare Jesu pie ;
Quod sum causa tuæ viæ,
Ne me perdas illa die.
Quærens me, sedisti lassus :
Redemisti, crucem passus :
Tantus labor non sit cassus.
Juste Judex ultionis,

Donum fac remissionis,
Ante diem rationis.
Ingemisco tanquam reus,
Culpa rubet vultus meus:
Supplicanti parce, Deus.
Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.
Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.
Inter oves locum præota,
Et ab hædis me sequestra,
Statuens in parte dextra.
Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.
Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.
Lacrymosa dies illa!

Qua resurget ex favilla,
Judicandus homo reus.
Huic ergo parce Deus,
Pie Jesu Domine, dona eis requiem. Amen.

THE SEQUENCE FOR THE DEAD.

THE day of wrath, that dreadful day,
Shall the whole world in ashes lay,
As David and the Sybil say.
What horror must invade the mind,
When the approaching Judge shall find,
Few venial faults in all mankind.
The last loud trumpet's wondrous sound,
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and death shall with surprise,
Behold the trembling sinner rise,
To view his Judge with conscious eyes.
Then shall, with universal fear,
The seven-sealed judgment book appear,
To scan the whole of life's career.
The Judge ascends his awful throne,
Each secret sin shall here be known.
All must with shame confess their own.
Ah, wretched! what shall I then say,
What patron find, my fears allay,
When even the just shall dread that day?
Thou mighty formidable King!
Of mercy unexhausted spring!

Save me! O save! and comfort bring.
Remember what my ransom cost;
Let not my dear-bought soul be lost,
In storms of guilty terrors tost.
In search of me why feel such pain;
Why on Thy Cross such pangs sustain,
If now those sufferings must be vain?
Avenging Judge, whom all obey,
Cancel my debt, too great to pay,
Before the sad accounting day.
O'erwhelmed, oppressed with doubts and fears,
Their load my soul in anguish bears:
I sigh, I weep—accept my tears.
Thou, who wast moved at Mary's grief,

Who didst absolve the dying thief,
Dost bid me hope, O grant relief.
Reject not my unworthy prayer,
Preserve me from the dangerous snare,
Which death and gaping hell prepare.
Give my immortal soul a place,
Among Thy chosen right-hand race,
The sons of God and heirs of grace.
From that insatiate abyss,
Where flames devour and serpents hiss,
Deliver me, and raise to bliss.
Prostrate my contrite heart I rend,
My God, my father, and my friend,
Do not forsake me in the end.
Well may they curse their second birth,
Who rise to a surviving death.

Thou great Creator of mankind,
Let all Thy faithful mercy find.
Amen.

GOSPEL. JOHN VI. 51–55.

AT that time: Jesus said to the multitude of the Jews: I am the living bread, which came down from Heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said to them: Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My

blood, hath everlasting life: and I will raise him up in the last day.

OFFERTORY.

LORD Jesus Christ, King of Glory! deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness; and let the standard-bearer, St. Michael, bring them into the holy light. *Which Thou promisedst of old to Abraham and his posterity. V. We offer Thee, O Lord, a sacrifice of praise and prayers; accept them on behalf of the souls we commemorate this day, and let them pass from death to life. *Which Thou, etc., *to* V.

At the Oblation, and subsequent Prayers.

O GOD! what victim can better appease Thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed the wrath, and induced Thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered; that being released from the flames by which they are surrounded, they may be received into Thy kingdom, and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to Thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant, that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in Heaven, who now intercede for them on earth. Amen.

PSALM CXXIX. PARAPHRASED.

*From the depths have I cried to Thee, O Lord, Lord hear my voice.* —Sensible of my own nothingness and unworthiness, I raise my voice to Thee, O King of glory, and en-

treat Thee to listen favorably to the prayer of Thy servant.

*Let Thine ears be attentive to the voice of my petition.*—Despise not the work of Thy hands, reject not the humble efforts of Thy unworthy servant on behalf of those suffering souls, who now burn with the most inflamed desire of being united to Thee.

*If Thou wilt observe iniquities, O Lord, Lord who shall sustain?*—If Thou wilt consider the multitude of my offences; if Thou wilt view me in the terror of Thy justice, I must flee from this Altar, and, instead of trying to plead the cause of others, endeavor to hide myself from Thy wrath.

*For with Thee there is merciful forgiveness, and by reason of Thy*

*law I have waited for Thee, O Lord.* —Let Thy mercy, O God, interpose now between me and Thy justice, and having purified my soul in the blood of spotless victim now offered for the living and the dead, may my prayers find a gracious acceptance in Thy sight.

*My soul hath relied on His word, my soul hath hoped in the Lord.*—Covered with the precious merits of my divine Saviour, and sheltering myself under the standard of the cross, the source of all our hope, I claim the release of those suffering souls who know that their Redeemer liveth, and whose only hope rests on His sacred passion and death.

*From the morning watch even until night, let Israel hope in the Lord.*—

Night and day shall I continue my supplications, O God of Israel; be not deaf to my cries, and reject not the voice of my mourning.

*Because with the Lord there is mercy, and with Him plentiful redemption.*—Let that mercy, O my God, which Thou delightest to exercise, be applied to those whose greatest torment is the absence of Thy sweet and adorable presence. Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the perfect remission of every stain that now separates them from Thee.

*And He will redeem Israel from all its iniquities.*—Jesus Christ the just, now become an object of malediction for the sins of His people, claims for those departed objects

of our solicitude, that gracious pardon announced by the prophet to repentant Israel; His sacred merits we presume to offer in atonement for the residue of human frailty.

SECRET.

LOOK down favorably, we beseech Thee, O Lord! on the sacrifice we offer for the souls of Thy servants: that as Thou wast pleased to bestow on them the merit of Christian faith, Thou wouldst also grant them its abundant reward. Through, etc.

At the Preface.

IT is truly meet and charitable, it is a holy and wholesome thought, that we address Thee, O Lord God omnipotent!

on behalf of those who have departed this life, that Thou wouldst grant them a place of rest and eternal happiness. O Jesus! who dying for mankind, arose again glorious and immortal from the dead; who ascended into Heaven, triumphed over death, and led captivity captive; who art to descend again in great power and majesty to judge the living and the dead, we humbly address Thee in favor of the souls recommended this day to Thy mercy; give them a share in those eternal joys *which the eye hath not seen, the ear hath not heard, nor hath it entered the heart of man to conceive* (1 Cor. xi., 9). There, amidst the elect and celestial choirs, let them proclaim, HOLY, HOLY, HOLY, is the Lord

God of Sabaoth; the heavens and the earth are full of Thy glory. Hosanna to Him who is on high. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

At the Canon.

WE recommend to Thee, O Lord! the souls of Thy servants N. N., and as, in mercy to them, Thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are Thy creatures, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee; none that can work wonders like unto Thine.

Let their souls find comfort and mercy in Thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation ; for though they sinned, they still retained a true faith in Thee, O holy Trinity, Father, Son, and Holy Ghost, and a lively zeal for Thy honor ; they faithfully adored, and died in favor with Thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord ! we beseech Thee, the sins and ignorance of their youth, but according to Thy great mercy, be mindful of them in Thy glory. May the heavens be now opened to receive them. May the Archangel St. Mi-

chael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of Heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of Heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that being delivered from present confinement and suffering, they may be admitted into the kingdom of Heaven, through the

assistance and merits of our Lord and Saviour Jesus Christ. Who liveth, etc.

And now, all-powerful God! at this awful moment, when, by the words of consecration, Thy divine Son is actually present, I offer up to Thee this same beloved Son, who died for mankind. I humbly intreat Thee, through the infinite merits of His death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

At the Elevation of the Host.

HAIL! most blessed Jesus! eternal Son of the Most High God! deign to be merciful to those for whom we pray; Thou who

didst expire on the Cross for their sakes, give rest to their souls. To whom shall we apply, but to Thee? Thou hast the words of eternal life, by which Thou canst shorten their sufferings, and give them eternal rest.

At the Elevation of the Chalice.

HAIL! sacred Blood! that flowed for the sins of the world; wash away whatever stains may render Thy servants unfit to be admitted into Heaven. O good and merciful God! look on the face of Thy Christ, in whom Thou art always well pleased, and permit the souls for which He suffered to rest eternally in Thy divine presence.

After the Elevation.

LORD Jesus Christ! we earnestly entreat Thee by Thy bitter agony and prayer in the garden, to become an advocate with Thy eternal Father, on behalf of Thy servants N. N. Lay before Him, we conjure Thee, those drops of blood which, in Thy anguish of spirit, flowed from Thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of N. N. may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! who wast pleased to suffer death on the Cross for the redemption of mankind, we humbly beseech Thee to offer up all that anguish and pain which Thou

didst endure, especially at the moment of Thy death, on behalf of Thy servants, that Thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us to become man for our salvation, we beseech Thee to represent to the Eternal Father Thy infinite charity and goodness on behalf of Thy servants, N. N.; plead their cause, that by such powerful mediation they may be freed from unspeakable pains, and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of Thy holy incarnation, of Thy bitter passion, of

Thy glorious resurrection and admirable ascension : grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to Thee by the whole Church. Remember, O compassionate Jesus ! that Thy sacred arms were stretched forth on the Cross ; that in the excess of Thy torments, Thou didst cry out to Thy eternal Father, commending Thy spirit to him ; have compassion now, we beseech Thee, on the souls of Thy servants, N. N., who in a state of suffering expect relief from Thee ; receive them in Thy arms ; give them shelter in Thy adorable heart from all molestation, till the anger of God pass over. Into Thy hands, we commend their spirits ; despise not, we

beseech Thee, those souls, which are the work of Thy hands, created and redeemed by Thee. O divine Jesus! vouchsafe to look on them with eyes of mercy and compassion; and grant them comfort, peace, and eternal rest.

By that love which brought Thee from Heaven, and by the infinite merits of Thy death, have compassion on the souls of Thy servants N. N.; satisfy for all their sins, failings, and defects; let them now experience the multitude of Thy tender mercies; make them sensible of the excess of Thy goodness; and since they can do nothing to mitigate the pains of purgatory, speak Thou for them, we beseech Thee; Thou, who art the eternal

Word, and to whom the Father can refuse nothing.

Repeat the Lord's Prayer with the Priest, after which say:

O DIVINE Lord! whose adorable heart ardently sighs for the happiness of Thy banished children, we humbly beseech Thee to remember the souls of Thy servants for whom we pray; command them, we conjure Thee, to be received by the holy angels, and conveyed to the abodes of rest and peace. Amen.

At the Agnus Dei.

LAMB of God, who takest away the sins of the world, grant them rest. Lamb of God,

who takest away the sins of the world, grant them rest. Lamb of God, who takest away the sins of the world grant them everlasting rest.

From the Agnus Dei to the Communion.

O ETERNAL God! behold here on this altar, as was once on the Cross, Thy dear and only Son, the beloved object of Thy complacency. Behold this adorable Victim, who, to appease Thy anger, sacrifices His own precious Body and Blood; that Body, which was torn with stripes, and covered with wounds; and that Blood, which was shed to wash away the sins of the world. He immolates Himself with

the same excess of mercy and love, as he did on Mount Calvary. O, let not this sacred Blood be shed in vain, but grant that its infinite merits may be applied to the souls of Thy suffering servants, and give them admittance to Thy presence, that they may bless and praise Thee for ever and ever. Ah, my God! Thou knowest that the flames which surround them are not more active than their ardent desire to behold Thee.

When shall these souls be united to Thee, O God? When shall they see Thee in the land of the living? Till then, they sigh and bewail their banishment, desiring continually to enjoy Thy divine presence, to be admitted into Thy eternal Kingdom. Alas! while myriads

of blessed spirits see, love, and enjoy Thee incessantly; while they are inebriated with the plenty of Thy house, the souls of these Thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of Heaven. O! Thou, who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed Angels and Saints! vouchsafe to join me in making intercession for N. N., and obtain for them admittance into your happy society. As the hart pants after the fountain of living waters, so do these souls thirst after Thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O

infinitely bountiful and compassionate Father! and Thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently thirst; Thou canst fill their hungry souls with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside, then, the veil which hides Thy amiable countenance; for what do these souls desire but to contemplate, praise, and love Thee, their Sovereign Good, for all eternity.

At the Communion.

I MOST ardently desire, O my adorable Saviour, that Thou wouldst honor this day the dwelling of my heart by Thy di-

vine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory, whom Thou lovest, though Thy justice forces Thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of Thy hands; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of Thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from Thee after the close of my mortal life. Amen.

POST-COMMUNION.

GRANT, we beseech Thee, O Lord! that our humble prayers on behalf of the souls of Thy servants, both men and women, may be profitable to them; so that Thou mayest deliver them from all the punishment due to their sins, and make them partakers of the redemption Thou hast purchased for them. Who livest, etc.

After Dominus vobiscum, the Priest says:

P. May they rest in peace.
R. Amen.

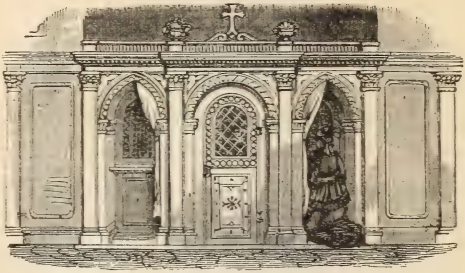
At the last Gospel.

MAY now the bright company of angels meet your souls, O departed servants of the

Lord; may the crowd of apostles receive you; may the triumphant army of glorious martyrs conduct you; and may a happy rest be your portion in the company of patriarchs. May Jesus Christ appear to you with a mild and cheerful countenance, and give you a place among those who are to be in His presence for ever.

May your God arise, and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame; but let the just and elect rejoice and be happy in the presence of God, and may you be of that blessed number. May Christ Jesus Himself rescue you from tor-

ments, who lovingly died for you. May the eternal Son of the living God place you in His garden of Paradise, and may He, the true Shepherd, own you for those of His flock; may he liberate you from confinement, and place you at His right hand in the inheritance of His elect. We pray that it may be your happy lot to behold your Redeemer face to face; to be for ever in His presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits, may you be for ever replenished with heavenly sweetness. Amen.



## DEVOTIONS FOR CONFESSION.

SERIOUSLY attend to the five following requisites for a good confession: 1st, Serious examination of conscience; 2d, Sorrow for sin; 3d, A determined resolution never more to offend God, and to avoid the occasion of sin; 4th, A candid, humble confession to an approved priest; 5th, A sincere desire and intention to satisfy God's justice, and your neighbor's

also, if injured in reputation or property.

Place yourself in the presence of God, by a lively act of faith, and firm conviction that His all-seeing eye penetrates to the bottom of your heart. Endeavor to conceive the importance of acquitting yourself well of so serious a duty as Confession, and consider how grateful you should be to God for granting you an opportunity which is denied to so many sinners, of regaining His grace and friendship.

### A PRAYER TO BEG OF GOD THE GRACE TO MAKE A GOOD CONFESSION.

O MY God! and most liberal Benefactor! how can I

present myself before Thee, loaded as I am with sin, and above all debased by the crime of ingratitude for Thy innumerable mercies! But Thou art my Creator, Thou knowest the miseries of my soul; Thou seest how often I have abused the greatest graces, how unworthy I am of Thy favors; yet notwithstanding, Thou still desirest not the death of me a wretched sinner, but rather that I be converted and live. If Thou didst not ardently love me, Thou wouldst not now invite me to return to Thee, nor offer me a pardon

I have so little deserved. O my good God! since I could not conceive the desire of regaining Thy friendship without Thy grace, vouchsafe to finish Thy own work, and to assist me in preparing for this confession. Teach me to conceive and tremble at the danger in which I have been too often, of eternal separation from Thee. O let the misery of those unhappy souls, to whom repentance is now impossible, yet who once had the same advantages I enjoy, awaken me to all the exertions necessary for making a

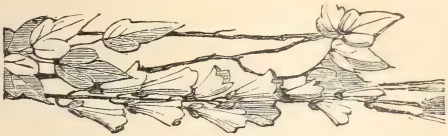
good Confession, and do not permit that my negligence or insensibility should frustrate the designs of Thy infinite mercy.

Beg the Light of the Holy Ghost to discover your Sins.

O MY God! I am firmly convinced, that however sincerely I may desire to discover all my offences, yet, that I am absolutely incapable of discerning even the least of my sins, without the assistance of Thy holy Spirit. O Judge of the living and the dead! before whom I must appear one

day, to give an account of my thoughts, words, actions and omissions, from my coming to the use of reason to the last instant of my life, give me, I entreat of Thee, that light and grace without which I can do nothing. O divine Spirit of Light and Truth! descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of her departure from this world! Alas! I shall then see all my sins in their true colors, when it will be too late to detest and renounce them; but now is the

acceptable time, the day of salvation, every moment of which is precious; this life is that season of mercy in which Thou hast promised to receive and pardon a repenting sinner. O! do not then refuse me Thy divine assistance, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases Thee in my heart; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by an humble, candid, contrite accusation, make myself known to Thy minister.



## AN EXAMINATION FOR A GENERAL CONFESSION.

SINS COMMITTED RELATIVE TO THE SACRAMENTS.—Did you neglect confessing and communicating at Easter? Did you, through carelessness, forget a mortal sin in confession?—Have you ever told a lie in confession, or concealed a mortal sin through fear, shame, or any other motive?

All confessions and communions which follow such concealments are sacrilegious, and must be repeated.

Did you accuse yourself of your sins in such terms as would disguise them? or were you negligent in expressing the circumstances, motives,

persons, or consequences, which increased the malice, or altered the nature of the sin? Did you confess with the intention of committing the same sins again? Have you wilfully neglected performing your penance? Did you refuse or neglect complying with the injunctions of your director? such as quitting the occasions of sin, becoming reconciled to your enemies, or repairing any injustice done to your neighbor, in character or property; such conditions being essentially necessary for the validity of absolution. Were you in the habit of making the advice of your director the subject of ridicule? Did you quit your ordinary confessor from the sole motive of having more liberty to indulge your slothful and sinful habits under the direction

of a stranger? Have you received any sacrament, particularly the blessed Eucharist, in the dreadful state of mortal sin? Have you presumed to approach the holy Communion after breaking your fast, or without sufficient preparation? Did you communicate through custom, through hypocrisy, human respect, or any other such criminal motive?

### FIRST COMMANDMENT.

This commandment is transgressed by all sins against faith, hope, charity, and the virtue of religion.

SINS AGAINST FAITH.—Have you been ignorant of such things as are essentially necessary for salvation; such as the principal mysteries, the Creed, Lord's Prayer, Command-

ments of God and the Church, the Sacraments, and necessary dispositions for approaching them worthily, particularly the blessed Eucharist and Penance? Did this ignorance proceed from your own fault, such as your not having studied the Catechism; not having attended instructions, or behaved at so serious a duty without respect or attention; talking, laughing, causing others to do so, or not making any effort to retain instructions, or learn prayers? Have you wilfully doubted any article of faith, or examined Divine mysteries with idle curiosity? Did you deny any article of faith, or did you expose your faith to the danger of being weakened, or even lost, by reading infidel or heretical books? Did you enter churches, or meeting-houses, or

assist at the sermons, baptisms, marriages, or religious ceremonies of persons of other persuasions? Did you question the authority of the Church to institute festivals or fasts, or use the words of the Holy Scripture in jest, or without due respect? Did you hold intercourse with persons publicly excommunicated? Were you guilty of superstition, by consulting fortune-tellers, giving credit to dreams, or using charms for the recovery of health or things lost?

SINS AGAINST HOPE.—Did you despair of salvation, or of the forgiveness of your sins; or, on the contrary, did you sin by presumption; continuing to offend God because of his mercy and patience? Were your resolutions of amendment grounded on a presumptious idea of your own

strength, forgetting that all our sufficiency is from God? Did you murmur against Divine Providence, or repine under trials, such as the loss of friends, property, etc.?

SINS AGAINST CHARITY, OR THE LOVE OF GOD.—Have you loved any creature as much or more than God; or has any inordinate attachment caused you to offend God? Did you take pleasure, either in offending God yourself, or seeing others commit sin? Did you pass whole days without thinking of God, resisting His inspirations, daily receiving His blessings without gratitude or thanksgiving? Were you habitually negligent and slothful in His Divine service?

SINS AGAINST THE VIRTUE OF RELIGION.—Did you habitually neglect,

on awaking in the morning, to offer your heart to God, and direct your intention to him in all your actions? Did you omit your morning and night prayers, or neglect your daily examination of conscience, and other religious duties? Were those serious omissions habitual, or were they under such circumstances as would give bad example or disedification? Were you wilfully distracted at prayers? Did you assist at the holy sacrifice at the Mass with distraction or irreverence? Specify if it was at a Mass of obligation. Did you behave with irreverence in the chapel: laugh, talk, gaze about, loll in a disrespectful posture, or occasion those sins in others? Did you frequent the temple of the Almighty through sinful motives, such as to exhibit dress or new fash-

ions, to see others, or to be seen? Have you profaned or disrespected holy things; such as the sacred vessels or relics; turned into ridicule the ceremonies of the Church, or any thing whatsoever relative to the word of God, or his holy service? Have you spoken disrespectfully of the saints, or ridiculed their actions? Have you ridiculed clergymen, or persons consecrated to God? Did you dissuade any one from performing good works of any description, such as hearing Mass, praying, giving alms, etc.?

SECOND COMMANDMENT.

This commandment forbids cursing, swearing, irreverence to the holy name of God, His saints, and holy things in general.

DID you break any vow, or solemn promise made to God? Did you make a rash vow?

Every vow is rash and irreligious, which is made without mature deliberation, and the advice and express consent of a director.

Did you take an unnecessary oath; or swear contrary to truth, doubting, or not caring whether the matter were true or false? Have you been the cause of others cursing or swearing, or did you neglect preventing swearing when in your power to do so? Have you taken such rash oaths as could not be kept without sin; such as to swear to be revenged? Did you commit a double crime, by keeping as well as making such an oath? Have you been in the habit of taking the holy name of God in vain, or using any other holy expression lightly or disrespectfully? Did you imprecate any evil on yourself or others?

## THIRD COMMANDMENT.

The duties required by this commandment, relate principally to the sanctification of the Lord's Day, the hearing of Mass, etc. The chief sins against it are servile work, and profane employments on the Sabbath.

HAVE you lost Mass on Sundays or holidays of obligation, or on those days heard only a part of Mass? Did you, by rising late, spending too much time in dressing, or going on a journey without having heard Mass, expose yourself to the danger of sinning against this commandment? Have you been the occasion of others losing Mass, either by preventing their assisting at it in person, or by talking to, or otherwise distracting them during a considerable part of the holy sacrifice? Did

you neglect making servants, children, or others under your care assist regularly at Mass on Sundays and holidays? Did you so occupy those in your employment, as to prevent their hearing Mass; or did you occasion trades-people to work on Sundays or holidays to satisfy your vanity, or for any other insufficient cause? Have you neglected to sanctify the Lord's day, by devoting the greater part of it to prayer, spiritual reading, giving or receiving instructions, and other spiritual and holy works?

Remember, that the Precept of hearing Mass on Sunday may be dispensed with by sickness and other just causes; whereas the command of sanctifying the Lord's Day is in all circumstances indispensable.

FOURTH COMMANDMENT.

This commandment points out the reciprocal duties of parents, children, mas-

ters, servants, apprentices, and in general all those subject to, or governing others. But as this book is intended principally for young persons, the following examination is confined to the duties of children towards parents. It is only to be observed, that as, while young persons are at school, the duty, respect, and obedience due to parents, are transferred to masters and mistresses, likewise to aunts, uncles, or guardians, while under their care, or to any other person whosoever appointed by God to govern them; of course, what would be sinful with regard to parents, becomes sinful with regard to those who hold their place.

HAVE you disobeyed your parents; and was it accompanied with obstinacy? Have you been deficient in the love, respect, deference, tenderness, and gratitude, so justly due to parents; or have you nourished hatred, aversion, or con-

tempt for them; did you wish their death, or desire them any other injury? From what motive? Have you, by misconduct, or any other means, occasioned your parents to be guilty of passion, or any other sin? Have you joined with your brothers, sisters, or any other persons, in opposing parents, in contradicting them, or counteracting their will? Have you given them pain by rude or disrespectful answers, ill-tempered looks, stubbornness, self-will, or opposition to their desires? Did you ridicule their advice, or receive their admonition or correction with sullenness or ill-humor? Have you impatiently borne the defects and infirmities of your parents, particularly in sickness or old age? Have you been guilty of suspicions, rash

judgments, exaggerations, or inventions to their disadvantage? Did you communicate those uncharitable and undutiful ideas to your brothers, sisters, or others; and did you thereby lessen their confidence, affection, and duty? Have you neglected to procure for your parents every corporal and spiritual assistance in your power, particularly in their last illness? Have you neglected praying, and procuring prayers for them; or did you fail to execute their last will, and comply with their dying wishes? Have you ill-treated your brothers or sisters, or caused dissensions in your family? mention what injury was occasioned by such conduct. With respect to ecclesiastical superiors, such as your director, parish priest, etc., have you disobeyed them,

disregarded their counsel, presumed to question their just regulations, ridiculed them, or in any other manner deviated from the respect due to their sacred character? Have you, on occasions of difference of opinion between ecclesiastics, presumed to censure one side or the other? those matters being quite out of the sphere of seculars. Have you ill-treated or abused servants; spoken to them in a harsh, commanding, or haughty manner, or given them bad example? Have you encouraged them in the common habit of tale-bearing; or made use of them as instruments to gratify your curiosity, vanity, or any other passion? Have you accused them on suspicion, or by tale-bearing; or in any other way occasioned servants to lose their place, or sustain

any other injury? Have you been inconsiderate towards them while sick; or overpowered them with occupations, so as to leave them no leisure for religious duties? Have you neglected to instruct or procure them instruction?

This duty, though properly belonging to the heads of families, should, if neglected, be discharged by those who, from having received a Christian education themselves, are best qualified to impart instruction to others.

FIFTH COMMANDMENT.

This commandment, which forbids taking away the life of the body by wilful murder, and of the soul by scandal, or causing any one to fall into mortal sin: also quarrelling, revenge, bad example, hatred, includes the principal duties prescribed by the great precept of fraternal charity, of loving our neighbor as ourselves.

DID you desire your own death or that of others; from what motive? Did you injure your health by concealing any serious malady through pride or love of amusement? Did you witness, encourage, or become any way instrumental to the crime of duelling, fighting, or dissension? Were you guilty of quarrelling and fighting? Did you take revenge for any injury, or desire an opportunity of doing so? Did you indulge sentiments of hatred, revenge, aversion, ill-will, or contempt; or did you beat, strike, or hurt any one, through passion, or any other bad motive? Have you been at variance with your neighbor; for what length of time? Was this scandalous conduct public or observable? Have you, after a seeming reconciliation,

still nourished coldness, and refrained from the accustomed testimonies of charity? Have you caused the spiritual death of your neighbor, by occasioning the commission of a mortal sin, which is called the crime of scandal? Have you in conversation, or by any other means, taught others the evil of which they were ignorant; to how many? Were they younger than you; or were they brothers, sisters, or others to whom you particularly owed good example? What was the evil? Did you intend that sin should be committed? Have you acted sinfully in the presence of others? What was the action? Did it produce the evil consequence of others following your example? Did you command, consent to, or defend an evil action? Did you participate

in an evil action by assistance, by silence, by connivance, by not correcting or preventing it when in your power, or by not manifesting it to those who could do so? Did you excite vanity in others, by flattery, or overrating the trifling advantages of body or mind? Have you neglected to relieve the poor according to your ability; or, when unable to give alms, have you spoken to them harshly or contemptuously?

The precept of *giving alms* becomes of obligation from the moment we arrive at the use of reason.

SIXTH AND NINTH COMMANDMENTS.

These two commandments may be examined together: the ninth forbidding in thought what the sixth forbids in conduct. Remember, that all the commandments may be transgressed in thought as well as in action; but in none is the danger of

mortal sin so great, as in any deliberate transgression of the sixth and ninth commandments, whether in thought, word, action, or desire.

HAVE you been guilty of any action contrary to purity? Have you wilfully transgressed the rules of modesty, in dressing, undressing, or in any other way? Were those faults committed in the presence of others, or were you negligent in those respects even when alone? Have you acted with levity, or were you so far forgetful of reserve and modesty, as to permit others to act toward you with unbecoming freedom? Have you had any dangerous sinful conversation? How many were concerned?

In general, all such conversations as young persons would not hold in the pres-

ence of parents, mistresses, or those they respect, may be suspected, at least, as unworthy the presence of God.

Have you contracted any intimacies, or nourished attachments for those whose society you found to be injurious, or who were in any respect disapproved of by your parents or superiors? Did you, through vanity or any other motive, transgress the rules of modesty in dress? Have you sung or listened to immodest songs? Have you read, circulated, or listened to bad books? Have you privately written or received such letters as are disapproved of by your parents or mistresses? Have you looked at immodest pictures or any other improper object?

Those who feel their consciences charged with any sin, or even doubt of sin, on those

commandments, should be careful to accuse themselves of whatever may be sinful, and submit their doubts to the judgment of their director.

## SEVENTH AND TENTH COMMANDMENTS.

These commandments, like the sixth and ninth, may be examined together, and for the same reasons; the tenth forbidding in thought what the seventh forbids in action; that is, every species of injustice to our neighbor in property, whether in action or desire.

HAVE you stolen any thing whatsoever? How much, or how often? Did you cause others to steal, or have you shared in or concealed stolen goods? Have you, by theft, or in any other way, considerably injured any one in property? Have you taken any thing from your parents, or given any

thing out of their house without their consent, to servants or others? Have you neglected in complying with the indispensable obligation of restoring what you stole when in your power to do so? Have you lost, through carelessness or negligence, any article which you undertook to keep for others? What was the value? You are bound to make restitution. Have you cheated in buying, selling, at cards, or in any other way? Have you purchased stolen goods, or bought of children, servants, or others who had no right to sell? Have you passed forged notes or false money, knowing them to be such? Have you contracted debts, without the intention or the means of paying them? Have you neglected paying, as soon as possible,

dress-makers, milliners, and such trades-people as you may have had to deal with, thereby subjecting them to the loss of time, and other inconveniences attendant on incessant solicitations? Have you been guilty of extravagance, and unnecessary expense in dress, for self-gratification, vanity, or any such bad motive? Have you injured the property of others, or did you retain articles only lent? Have you appropriated anything found? If the owner be not discovered, the article or its value should be given to the poor. Have you desired the property of others, or wished them a reverse of fortune, that you may gain thereby?

### EIGHTH COMMANDMENT.

This commandment forbids all false testimonies, rash judgments, lies, and in gen-

eral every word or action injurious to the reputation of your neighbor, or contrary to religion and truth.

HAVE you borne false testimony against your neighbor; that is, have you reported a falsehood of any person? What was the nature of such report? What was your motive in making it, and what injury resulted? Have you been guilty of rash judgments, or evil suspicions? Did you disclose such sinful ideas?

In this, as well as every other matter concerning charity, the persons injured, such as parents, ecclesiastics, superiors, etc., the nature of the faults imputed to them, as, whether in a matter mortally or venially sinful, materially alter the nature of the sin, and of course should be specified.

Have you told lies to the prejudice of your neighbor, in which consists

the sin of calumny? In this case you are obliged to restore his good name, by retracting the calumny. Have you been guilty of other falsehoods, such as lies of excuse, boasting, or vanity? were those habitual? Have you caused others to tell lies, or persisted yourself in falsehoods? Have you, to support one untruth, told many others? Have you contracted a habit of equivocation or exaggeration? Have you been guilty of detraction, publishing the faults of your neighbor, making them the subject of your conversation or ridicule? Have you listened to detraction; taken pleasure therein, or not prevented it when in your power to do so? Have you, by curious questions, caused others to commit the sin of detraction? Have you broken

promises, or betrayed the secrets of others? Was it in a matter of consequence, and did it occasion any injury? Have you opened letters, read wills, or other secret papers? from what motive?

Every sin against charity, whether by detraction, rash judgment, suspicion, ill-natured reports, or insinuation, want of kindness, or forbearance, is a transgression of this commandment, and a violation of the clear and positive rule of charity, which points out every one's duty on this head, viz., to act, speak, and even think of others, as we wish they should think, act, and speak of us.

## THE PRECEPTS OF THE CHURCH.

The first precept of the Church, viz., to hear Mass on Sundays and Holidays, has been examined in going over the third commandment. The second precept obliges all those to fast who have at-

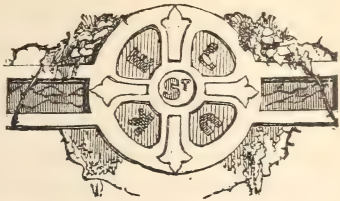
tained the age of twenty-one, and to abstinence all who have attained the use of reason.

The third precept obliges *to confess our sins at least once a year.* Have you, since your first confession, passed a year without approaching the Sacrament of Penance?

The fourth precept obliges to receive the Blessed Eucharist at Easter, or within the time appointed for discharging that duty; also to communicate in our parish chapel. Have you, since your first communion, neglected complying with this precept?

The fifth precept, which obliges to contribute to the support of our Clergy, regards principally the heads of families; but the young should be early impressed with a just sense of an obligation which is much stricter than is generally imagined.

The sixth precept of the Church forbids the solemnization of marriage within forbidden degrees of kindred, clandestinely, or within forbidden times; that is, from Ash-Wednesday to Low-Sunday inclusively, and from the first Sunday of Advent to Twelfth-day inclusively.



Sorrow for sin, whether perfect or imperfect; that is, *Contrition* or *Attrition*, must have the six following qualities: First, it must be *interior;* that is, it must dwell in the heart, not on the lips, and consists in an inward, sincere feeling of sorrow, not in empty expressions of regret, which, of themselves, are of no avail before Him who sees the heart.

Secondly, contrition must be *supernatural;* that is, produced by motives of faith; such as regret for having offended a God infinitely

amiable, infinitely good to us; a God who alone can render us either eternally happy, or eternally miserable; motives which are merely natural or temporal, such as the loss of health, fortune, reputation, or the shame and confusion which sin entails, though they are ample subjects of bitter regret, are in themselves absolutely insufficient to recover God's friendship.

Thirdly, contrition must be *sovereign;* that is, it must be superior to, and greater than, every other sorrow; for, as we should prefer our salvation to all that is most dear to us on earth, not excepting our very life, consequently our sorrow for having offended God, and for having forfeited our right to the Kingdom of Heaven, should be greater than for any other loss whatsoever.

Fourthly, Contrition must be *universal;* that is, it must extend to every sin you have committed. Thus, to cherish the least attachment to any of your sins, though you should feel the sincerest regret for all the rest, would render you incapable of pardon.

Fifthly, Contrition must be accompanied with a firm purpose of amendment.

### A PRAYER TO BEG OF GOD THE GRACE OF SINCERE CONTRITION.

I HAVE now, O my God! aided by Thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my

conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from Thine! How many offences are still, perhaps, hidden from my view, though perfectly known to Thee! But, my God! as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that Thou requirest, I now earnestly implore of Thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by Thee, Thou alone

canst change it; it is in Thy hands, and though most ungrateful, most insensible, it is not too obdurate for Thee to penetrate and soften. One drop of Thy adorable blood, one of those precious tears which my offences drew from Thy eyes, would suffice to produce in my soul the most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin! touch my heart, and it will be broken with sorrow for ever having offended Thee. Convert me, and I

shall be converted; for my destruction, my misery, and my misfortune, is from myself, but my salvation must come from Thee, O my most merciful Father! from Thee, whom I have so ungratefully abandoned, and so grievously offended.

### AN ACT OF CONTRITION.

O GOD of infinite holiness! in whose sight sin is always abominable, what an object of horror must I now appear before Thee, defiled as I am with innumerable offences. I acknowledge my transgressions, O Lord! I feel that I

am not worthy to appear in Thy presence, or to call on that adorable name, which I do not deserve to pronounce. I have offended Thee more grievously than many who are now plunged in the eternal fire of hell. I have abused Thy graces, trampled on Thy blood, ungratefully turned Thy benefits against Thyself, and neglected opportunities of salvation which will never return. Ah! if I had treated my fellow-creatures with half the ingratitude I have shown Thee, my Good God, I would despair of their forgiveness; but,

though most unworthy either to ask or obtain Thy pardon, I do not despair of being once more received into Thy grace and friendship. I know that I cannot trust too confidently in Thy mercies; I know that my multiplied sins are few, when contrasted with Thy abundant merits, and that Thou never canst reject an humble and contrite heart. I cast myself, with all my sins and miseries, at the foot of Thy Cross, where no sinner was ever condemned who implored Thy pardon with humility and sorrow. I embrace Thy feet with

the penitent Magdalen, and I ardently wish that, like her, I could love Thee as much as I have offended. Ah! do not refuse me that pardon, which I desire more ardently than any other blessing I could possibly enjoy. Take compassion on me, O my God and my Father! for to whom can I have recourse but to Thee? If Thou reject me, who will receive me? Or who could pardon such sins as mine, if not Thou, O infinite Mercy? I have already been loaded with too many favors, to doubt of Thy willingness to receive Thy

prodigal, repentant child. I never should have thought of returning to Thee, if Thou hadst not called me Thyself; I never could detest my sins as sincerely as I do, if Thy grace had not touched my heart. Thou seest that heart, O great God! and Thou knowest that it is filled with the most lively sorrow. I do, my merciful Redeemer! detest my sins from the bottom of my heart. I sincerely detest sin in general, because it is Thy enemy. I detest most sincerely all the sins of my life, particularly those which have

displeased Thee most, those which are hidden from my view, and those I am going to accuse myself of in this confession. I now look on those offences as the greatest misfortune of my life, and heartily regret them, because they have made me hateful in Thy sight, exposed me to the dreadful misfortune of being eternally separated from Thee, and excluded me from the Kingdom of Heaven. I detest them, because they have offended my most merciful and liberal Benefactor, and because they fastened Thy most adorable body

to the Cross. But, my God, these are not my only motives for sincerely detesting my sins; if there were neither Heaven nor hell; if I never received, nor ever could hope for a benefit from Thee, still I would abhor all sin, and heartily regret having had the misfortune of committing so great an evil, because it offends Thee, O infinite, adorable Perfection! who can never be sufficiently loved for Thyself alone. O why did I not always think as I now do? Why was I so miserable, so blind, as to listen rather to the

suggestions of the devil, than to Thy divine inspirations? Why were the best days of my life spent in exasperating my Creator? At least, may I now for ever forsake that sinful, useless course I have too long pursued; may sin always appear to me, as it now does, more dreadful than hell itself, and the least temptation to offend Thee, more frightful than death. O let every hour of my life henceforward increase my sorrow for all my offences, and strengthen my firm resolution to prefer a thousand deaths to the unspeakable mis-

fortune of committing one deliberate sin.

RESOLUTTION OF AMENDMENT.

DIVINE Jesus! whose holy grace has opened my eyes to the miserable and sinful state of my soul; who has penetrated my heart with sorrow for my offences, it is in Thy presence I now most solemnly resolve to begin a new life, and endeavor to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary

for preserving Thy grace, and persevering in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ my time carefully, and in the manner that Thou requirest, since I must account for every moment of it to Thee. I resolve to strive particularly against those faults I am most accustomed to commit, and to avoid those dangerous occasions which have hitherto led me into sin. These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and my present weak-

ness. I do not deserve those graces I have so often abused; but notwithstanding, since Thou knowest I can do nothing without Thee, I humbly hope Thou wilt give me the grace and strength necessary for persevering in Thy love, and keeping most faithfully the resolutions I now make. Preserve me, O Lord, from presumptuous confidence in my own strength, for that alone would cause my fall. Alas! there are many now in hell, who at some period of their mortal life felt more fervor, more sorrow for sin, and made

more firm purpose of amendment than I do; I also may deserve to be abandoned by Thee. My God, and only hope! leave me not to myself; accept my resolutions, but do Thou give them efficacy; permit me to place them in Thy hands, in Thy Sacred Heart, and under the protection of Thy blessed Mother, and my good Angel; that thus my weakness may be powerfully assisted, and that I may be preserved from the misfortune of a relapse into sin.

O divine Lord! I am fully sensible that it is the greatest

of all misfortunes to offend thy divine Majesty, and that no misery can exceed that which is attached to the violation of Thy law; therefore I again declare that I abhor my sins, and return to Thee with my whole heart. But, O my God! when I consider that one single offence is a just and sufficient cause for eternal tears—when I reflect on the bitter regrets which the saints felt for a venial sin, and then compare my grievous offences with my imperfect sorrow, I am justly alarmed at my great insensibility. O why is not

my sorrow as great as my offences! why cannot I grieve for them even unto death, and collect in my heart all the contrition that was ever felt by the greatest penitents, that thus it may truly be broken with sorrow, and incapable of enjoying any other satisfaction than that which is found in unceasing regret! But since those holy dispositions are graces to which I have no claim, I beseech of Thee, O divine Lord! to accept my desires, and to supply from the treasure of Thy infinite merits all the deficiencies in my Prep-

aration for this Confession. Accept on my behalf, O adorable Jesus! the clear view Thou hadst of all my sins in the Garden of Olives, to supply for my imperfect knowledge of them, or any defect in my examination. I offer up Thy sighs, Thy tears, Thy fainting, Thy bloody sweat, and the bitter anguish which penetrated Thy amiable heart, to supply for the weakness of my contrition. I offer Thee Thy merciful resolution of dying for the expiation of sin, to atone for any deficiency Thou mayest discern in my determi-

nation never more to offend Thee, and to perform all the actions of my life in the spirit of contrition and penance. O adorable Heart of Jesus! which was sorrowful even unto death for those very sins I am about to accuse myself of; which was wounded on the Cross, and thus rendered the refuge of sinners, I call on Thee now with all the earnestness, humility, and confidence I am capable of, and entreat of Thee, by Thy infinite love of sinners, to remember all I cost Thee, and to apply to my soul abundantly the infinite merits

of Thy humiliations, sufferings and anguish.

Immediately before you enter the confessional, renew your sorrow, as well as your good resolutions, and endeavor to enliven your faith, love, and confidence, by the following or any other short prayer:

PRAYER.

O ADORABLE Jesus! the invisible High Priest of our souls! who, in the excess of Thy love, hast instituted this consolatory sacrament of pardon and mercy, it is before Thee I am going to present myself; it is Thy divine authority which I reverence in

the person of Thy minister. O compassionate Physician of our souls! who didst not refuse to heal with Thy own divine hands those lepers whose horrid malady was a figure of sin, I am going to approach to Thee, convinced that Thou wilt and canst make me clean. O! let me be so happy as to find mercy and pardon; let no evil disposition of mine be an obstacle to Thy merciful designs on my soul. O omnipotent Jesus! what is impossible to me, is infinitely easy to Thee; change, then, my heart; show me so clearly what sin is, and

what it deserves, that I may cheerfully accept the pain and humiliation which I may feel in avowing my offences. Let Thy divine Spirit be in my heart, and on my lips, that my confession may be sincere, entire, humble, and penitent.

Mother of God! Mother of Mercy! and Refuge of Sinners! intercede for me now, that this Confession I am going to make, may not render me more guilty, but may obtain for me the remission of my sins, and grace to avoid them in future.

Holy Angel, to whose care I

am committed, do not leave me, now that I so particularly require your charitable assistance. Watch over me, while I declare my sins in the sacred tribunal; preserve me from temptation, and intercede for me with our common Lord and Master, that His Holy grace and the words of His minister may sink deep into my heart, and tend to the perfect and lasting change of my life.

On entering the confessional, place yourself in spirit at the feet of Jesus Christ: begin by making the sign of the Cross, saying, "Bless me, Father, for I have sinned."

Then say the Confiteor to the words, "Through my most grievous fault." Then say how long it is since your last confession; secondly, whether you were absolved, and communicated; and thirdly, whether you performed your penance. Then begin your Confession, by accusing yourself of any sin which might have been forgotten in your last confession, or any faults committed in approaching that sacrament. After which, proceed to the accusation of your other sins, beginning by those which you feel most repugnance to mention, as this act of humility and generosity is likely to draw down a blessing from God on the rest of your confession; you need only preface the first sin with the words, I accuse myself.

When you have accused yourself

of all your sins, and submitted any doubts on your mind to the opinion of your director, conclude by saying: "For these, and all the sins of my life, I am most heartily sorry, humbly beg pardon of God, and penance and absolution of you, my father:" then immediately, bowing your head, finish the Confiteor.

During the absolution, renew your sorrow for having offended so good a God, and beg that you may rather die than ever offend Him by any wilful offence. In these pious sentiments receive the absolution.

## PRAYERS AFTER CONFESSION.

O GOD of infinite goodness! who hast shown such mercy to a miserable sinner! O

most indulgent Father! who hast received once more Thy prodigal child, how shall I thank Thee? How shall I testify the joy and gratitude that fill my heart? O that I could worthily thank Thee, my good God! and acknowledge as I ought, that infinite mercy which forgiveth all my iniquities, which healeth all my diseases.—*Ps. cii.* 3. O! that I could now be heard all over the world, I would publish to all sinners, that Thou art a God compassionate and merciful, who wilt not always be angry, nor threaten for

ever.—*Ibid.*, 8, 9. I would invite all who ever had the misfortune of offending Thee, to return with their whole hearts, that they may enjoy with me the bliss of having been received into Thy grace and favor. Thou wouldst receive them no less mercifully than Thou receivedst me; "for as a father hath compassion on his children, so hath the Lord compassion on them that fear Him."—*Ibid.*, 13. My God, Thou hast broken the bonds of my sins; Thou hast blotted out, with Thy own precious Blood, the sentence of eternal

death which stood against me; Thou hast snatched me almost from the brink of hell, and delivered me from the power of the devil, who has now no claim to my soul: as far as the east is from the west, so far hast Thou removed my iniquities from me (*Ibid.*, 12), and, by the mouth of Thy minister, Thou hast desired the most unworthy of all sinners to "Go in peace." O divine Jesus! I have obeyed Thy command, my heart rejoices, my soul is truly at peace, because I hope I am no longer Thy enemy; because Thou

hast received me with mercy and forgiveness, and satisfied the first and only desire of my heart. But, Lord! hast Thou not said, that those to whom much has been forgiven, should love Thee much? To whom hast Thou ever remitted such ingratitude as mine? Who had ever so little claim on Thy compassion, yet, at the same time, who ever experienced more of Thy mercy and goodness? O! let me then love Thee, at least, more than those who offended Thee less, and to whom less was remitted; let me love Thee unceasingly, and

sincerely begin, from this happy day, to serve Thee alone, and love Thee above created things. O most bountiful Redeemer! so worthy of my whole heart, though Thou hast mercifully forgiven me, yet I will never pardon myself; though I firmly trust Thou hast forgotten my iniquities, yet I will never forget them, but grieve over them to the last moment of my life. The more mercy and tenderness I have experienced from Thee, the more reason I have to deplore my misfortune in having ever offended so good a God. This

day shall be the beginning of my perfect conversion; from this moment forward, the recollection of my past ingratitude and Thy ineffable goodness shall be ever present to my mind, and, with the assistance of Thy grace, shall be a double motive for detesting sin, and faithfully observing my resolutions, which I fervently renew, and once more present to Thy Divine Majesty. Do not refuse to receive me, O my God, the remainder of my life! I am heartily sorry for the years I have misspent; they have gone down as a shadow; they have

passed away without fruit; but, as I cannot recall them, I will at least think of them in the bitterness of my soul. O! let the ardor with which I pursued a life of sin, be in future applied to Thy service, that where sin hath abounded, Thy divine grace may be still more abundant. Let the change in my conduct be visible to all, and may I henceforward edify more than I have hitherto scandalized.

O DIVINE Lord! vouchsafe graciously to remember Thy holy thoughts from all

eternity, and chiefly that tender design of becoming man for the redemption of the world. Pardon me, through the merits of these, all my vain and evil imaginations, as well as the bad thoughts I may have excited in others.

O most compassionate Jesus! I, a wretched sinner, dare to present Thee all the words of salvation which have fallen from thy sacred lips, and which others have uttered, or shall hereafter utter, to the glory of Thy name; and I earnestly beseech Thee, through these expressions, full of glory to

God, and peace to men, to forgive whatever I have said offensive to Thy Divine Majesty, or what others, through my means, may have sinfully uttered.

O most amiable Lord Jesus Christ! remember all Thy good works Thou hast performed for our salvation, and through their infinite merits, graciously pardon my reiterated offences against Thy holy law. Mercifully direct all my thoughts, words, and actions to Thy greater glory, and regulate them by the model of Thy own blessed life.

O JESUS CHRIST, Saviour of the world! who invitest the sinner to return to Thee, kindly receiving, refreshing, and consoling him; remember, that with Thy precious Blood Thou wast pleased to redeem my sinful soul; to Thy sacred wounds I therefore flee for refuge; and, as in Thy mercy Thou didst pray for Thy enemies, and sacrifice Thy life for Thy tormentors, vouchsafe to impart to me the benefits of Thy sacred death and passion. Grant that I may never again crucify Thee by any wilful offence, but, sincerely grieving

for the past, and resolutely striving against present temptations, I may fervently persevere to the end in Thy love and service. Into Thy hands I commend my whole being. O Jesus, Son of David! have mercy on me.

O HOLY Virgin, and all ye Saints and Angels, bless and extol the Lord for His infinite mercies; beg of Him to accept the confession I have made, to supply, through His goodness, for all its deficiencies, and graciously to confirm in Heaven the sentence of absolu-

tion which has been pronounced upon me on earth.

### A METHOD OF OFFERING THE PENANCE ENJOINED IN CONFESSION.

ACCUSTOM yourself to direct your intention before you recite your sacramental Penance, firmly uniting it to the sufferings and merits of Christ. This may be done by the following or any other short

### PRAYER.

O MY God and my Creator! I offer Thee the penance I am about to perform; it was Thou who imposed it on me by the ministry of my confes-

sor, and I desire to perform it with the utmost contrition, devotion, and humility. But, Lord, since Thou well knowest it is inadequate to my sins, and that any thing I could do would be incapable of blotting out the least of my offences, permit me to unite this penance, as well as all the actions, pains, and sufferings of my life, which I now offer in the spirit of penance, to the bitter sufferings of my Redeemer; to the great sacrifice of expiation which Jesus offered on Mount Calvary for my sins; also to the merits of the Blessed Vir-

gin, to the penance and sufferings of all the saints and all the just, that thereby the deficiencies of my imperfect satisfaction may be abundantly supplied for.

When you have finished your Thanksgiving after Confession, and said your penance, call to mind for a moment, before you leave the chapel, those words which Jesus Christ addressed to the infirm man to the Probatica, whom he had miraculously cured: "Behold thou art made whole; sin no more, lest some worse thing happen to thee."—*St. John v.*, 14. Consider these words as addressed to yourself, now that, through the mercy of God, you have reason to hope you are healed. Take care that you sin no more, lest you may never

again receive so many graces; or that the worst of all misfortunes befall you, in the privation of the opportunity, or even of the desire of returning to God anew: then, indeed, as the Gospel says, would your latter state be worse than the former. If your communion has been deferred by your director, let it be your first and principal care to comply with any conditions required from you for absolution; such as amendment of life, correction of any bad habit, reconciliation with your neighbor, etc. But, if you have been permitted to communicate, endeavor most earnestly to prepare for worthily receiving that adorable sacrament, which will fortify you in your good resolutions, infuse abundant grace into your soul, and best insure your perseverance in virtue.

O Sacrament most Holy
O Sacrament Divine
All Praise and all
Thanksgiving
Be every moment Thine

# DEVOTIONS FOR COMMUNION.

## A PRAYER TO BE SAID WHILE PREPARING FOR FIRST COMMUNION.

O DIVINE Jesus! who during Thy mortal life didst receive children with the tenderness of a father and didst command that they should not be forbidden to approach Thy sacred person, I see that Thou

art in the holy Eucharist the same God of goodness and mercy since Thou now invitest me not only to approach Thee, but to receive Thy adorable Body and Blood. I am transported with joy, when I think that the happy day I have so long desired is now approaching; my heart is filled with gratitude and astonishment at the thought that Thou wilt really bestow on me, who am nothing but a weak child, and a great sinner, the most precious of all Thy gifts. But yet, O eternal Majesty! this prospect ought to make me

fear as much as rejoice. What should become of me, if I were to receive Thee unworthily? How many have had that terrible misfortune, who were not so young, so weak, or so imperfect as I am! Alas! that day which I have looked forward to as the happiest of my life, may become the most unfortunate of all. Ah, Lord! is it I who am the person who should betray Thee? I, whom Thou hast loved so much, and so particularly loaded with favors! Could I be so hardened, as to repay all Thy mercies by profaning Thy sacred Body and

Blood, on Thy first solemn entrance under my roof? No, my good God! with the assistance of Thy grace I will never do that. Though I ardently long for my first communion—though I prefer the happiness and honor of receiving Thee, to all the pleasures and dignities that could be enjoyed on earth, yet I entreat Thee, with the utmost sincerity, rather to take me out of life, than permit that I should live to communicate unworthily, I depend on Thee alone, not on my own efforts, for avoiding so great a misfortune, and also for

acquiring all the dispositions necessary for receiving Thee worthily. I thank Thee from my heart, for the religious advantages which I enjoy, and which are now more necessary and more valuable to me than ever. I beg of Thee by that precious Blood which purchased them for me, to give me grace to profit of them all to the utmost of my ability. Enlighten my understanding, that I may comprehend the instructions I receive; strengthen my memory, that I may retain them; and above all, penetrate my heart with Thy fear and

love, that the sacred seed of Thy word may sink so deeply into my heart, as to produce a hundred-fold. I ask the same favors for all my companions, who are preparing with me for the happiness of communicating: grant most mercifully, that we may all receive Thy adorable Body and Blood with hearts purified by a good confession from every stain of sin, and animated with a lively faith, firm hope, ardent love, sincere humility, and with every other fervent disposition Thou requirest from us, that thereby our first communion may be to

us a happy pledge of our eternal union with Thee in Heaven. Amen.

### A PRAYER TO BE SAID FOR THREE DAYS BEFORE COMMUNION.

O ADORABLE Jesus! who hast left us the precious treasure of Thy sacred Body and Blood, to be the food and life of our souls, discover to me the extent of the happiness I hope to enjoy in a few days, by receiving Thee in the holy Eucharist. I am soon to approach Thy sanctuary, to sit at Thy table, and be honored with the actual presence of that Om-

nipotent Being, before whom the angels themselves tremble. O my God! I rejoice at the prospect of so great a blessing, I ardently desire to receive Thee, and adore Thee in the centre of my soul. I earnestly beg Thy powerful grace, that my sins may not be an obstacle to the blessings which always follow from a worthy communion. O merciful Jesus! Thou seest my heart, Thou knowest that I would prefer all the miseries of this world, and even a thousand deaths, to the misfortune of receiving Thee unworthily. Thou art

too merciful, too good to permit that I should commit that evil which I sincerely dread; therefore I firmly trust in Thee, and now place my whole heart and soul in Thy divine hands, that Thou mayest Thyself prepare the abode Thou art so soon to enter. I desire that every moment, from this to the happy day of my communion, may be spent in the fervent exercise of all the virtues that should adorn Thy sanctuary; particularly lively faith in this adorable mystery, firm hope, ardent love, sincere contrition and an earnest desire to be

united to Thee. Give me, I conjure Thee, light to discover my sins, and grace to detest and sincerely confess them; that the merits of Thy precious Blood being applied to my soul in the tribunal of penance, I may approach to Thee, clothed with the wedding garment of innocence, and receive, in the holy Communion, those graces necessary for persevering in Thy service to the end of my life. Amen.

## IMMEDIATE PREPARATION FOR COMMUNION.

FROM the evening before the day on which you intend to communicate, you should retire from

all that could distract your mind; and as far as your situation and duty permit, observe more than ordinary silence and recollection.

Endeavor to excite the fervor of devotion by frequent aspirations; such as: O divine Lord, prepare me to receive Thee. Come, Lord, and do not delay. As the hart panteth after the fountains of water, so my soul panteth after Thee, O my God (Ps. xii. 1).

Immediately on your awakening in the morning, call to mind the happiness you expect; and to animate your fervor, imagine your Angel Guardian says to you, as an Angel formerly did to the Prophet Elias, arise and eat, 3 Kings xix. 5. When you are dressing, think with holy fear of that man who dared to present himself at the marriage feast without a nuptial gar-

ment. Beg of God, as you are accustomed to do every morning, but with more than ordinary fervor, not only to restore to you the garment of innocence which you lost, but also to clothe you with the wedding-robe of charity, that you may be less unworthy to appear before His divine Majesty. When you have entered the church, imagine that your heavenly Father comes out to meet you, as the Gospel represents the father of the prodigal child to have done; and endeavor to conceive the same sentiments of humility, contrition, and confidence, which filled the breast of that penitent. Then, until Mass begins, either pray mentally, without any set form of words, or repeat rather with your heart than lips the following.

## PRAYERS BEFORE COMMUNION.

### OFFERING OF THE HOLY COMMUNION.

O DIVINE Lord! I offer Thee the Communion I am about to make, in union with the superabundant merits of Jesus Christ Thy beloved Son, and the infinite love of His adorable heart. In union with the merits of the blessed Virgin, and the ardent love of her sacred heart; in union with the merits and love of those happy souls who enjoy the glorious vision in

Heaven, and of the just who still live upon earth. O my God! I earnestly desire to approach to Thee in this adorable sacrament, with that lively faith, that profound humility, that tender confidence, that pure conscience and ardent love, with which so many holy souls are inflamed, in partaking of this sacred banquet; accept at least my desire, and supply by Thy mercy all my deficiencies. I offer my Communion, and the adorable Sacrifice of which I am going to assist, to render Thee the honor and glory which are due to Thy

infinite Majesty; to satisfy Thy justice, which I have irritated by my sins; to thank Thee for the innumerable benefits which I have received from Thy liberality, and to obtain from Thy infinite mercy the graces which are necessary for me, particularly the grace to subdue my predominant passion, and to acquire the virtue in which I am most deficient, but especially the grace of a happy death.

I likewise offer my Communion, O merciful Father! in memory of the Passion and Death of Thy dear Son, my divine Redeemer, to enter into

His views and designs, to accomplish His most holy will, to love Him with more ardor and perfection; to participate in the merits of His labors and sufferings; to acquire His spirit; to imitate His virtues; to model my life on His; and to make to His adorable heart a public reparation for all the sacrilegious communions, irreverences, and profanations, which are committed against Him in this august sacrament of His love. I offer it, O God of unbounded liberality! to thank Thee for all the graces Thou hast bestowed on mankind,

particularly for all those Thou hast conferred on Thy blessed Mother, as likewise on the Angels and the Saints, especially on my Angel Guardian and the holy Patron. I offer it likewise for the triumph of our holy religion, the exaltation of the Catholic Church, the conversion of infidels, heretics, schismatics, and all those who are in the unhappy state of mortal sin; also for the necessities of my relatives, friends, associates, benefactors, and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of

the suffering souls in purgatory. In a word, for all those for whom I am obliged to pray; and I desire to enter into all the intentions requisite for gaining the indulgences which are held forth by the Church to worthy communicants.

### AN ACT OF FAITH.

THOU hast declared, O eternal Truth! that Thou art really present under these lowly elements, which present nothing more to my senses than mere material bread! I believe it most firmly, and require no other assurance than Thy own

divine words. Yes, I openly confess that it is Thou Thyself I am going to receive; Thou who, born for my sake in a stable, wast pleased to die for me on a cross; and who, glorious in Heaven, art still concealed under these mysterious veils. I do not desire to behold Thee; for were I to touch Thy wounds, and like St. Thomas, examine Thy sacred side, I could not exclaim with more confidence than I now do, Thou art "my Lord and my God" (John xx. 28). Wert Thou to speak to me from this very tabernacle, Thy voice would affect me less than that

which resounds in Thy gospel: though my senses tell me the contrary, I submit them entirely to the obedience of faith; and were I to die a thousand deaths in testimony of this truth, I remain immovable in this declaration: "Thou art really a God hidden, a God Saviour" (Isa. xx.). "I believe, Lord; help Thou my unbelief" (Mark ix. 23).

### AN ACT OF FEAR.

PERHAPS, O Lord! I am so unfortunate as to be guilty of some hidden sins, which may be an obstacle to the graces

Thou desirest to bestow on me? Perhaps, like Judas, I may give Thee the kiss of peace to-day, and to-morrow betray Thee? Instead of coming to me as to a faithful disciple, perhaps Thou approachest me with horror and indignation, as to a concealed enemy? How can I answer for the exactness of my confession, the fervor of my contrition, or the sincerity of my resolutions? Is it not custom, or human respect, that brings me at present to the foot of Thy altar? In renouncing my faults, have I not spared some favorite though secret passion? Like Thy dis-

ciples, with the most heartfelt anguish, I ask Thee, "Is it I O Lord?" But Judas, who was to perpetrate the most abominable treachery, proposed the same question. Is not my anxiety, as his was, only false and apparent? I am terrified, O my God, at the thought, and it is to Thyself I have recourse, to preserve me from so shocking a profanation. Is it I, O Lord, is it I who will be guilty of sacrilege? No, Thou wilt never permit it; for Thou seest that I would not willingly incur this guilt, and that there is nothing I dread more than so

great a misfortune. After having been as diligent as I could, I will now rest entirely on Thy infinite mercy. "Depart from me, O Lord, because I am a sinful creature" (Luke v.). "Have courage child, thy sins are forgiven thee" (Matt. ix.).

### AN ACT OF CONTRITION.

AH, my God! I am not so happy as to possess an innocent and pure heart: this Thou alone canst create, it must be the work of Thy all-powerful grace. Alas I have no trace of that precious innocence which makes some happy souls

so acceptable in Thy sight, but at least I hope that my heart is truly contrite and humble, and as such that Thou wilt not despise it, nor reject the tender of its affections. O my God! I sovereignly detest my sins, because they are displeasing to Thy divine Majesty; they are always in my sight, and the bitterness of my regret serves as a continual punishment for my rebellion against Thy holy law. Look, O Lord! on the face of Thy Christ, Thy only beloved Son, in whom Thou art well pleased; remember the labors of His penitential life, the bit-

terness of His sacred passion, the anguish of His ignominious death. I offer Thee His infinite and superabundant merits, that Thou mayest mercifully pardon my crimes, and take not vengeance of my manifold offences. Ah! divine Jesus! why cannot I participate in that mortal anguish, which overwhelmed Thy soul in the Garden of Olives, when Thou didst present Thyself to Thy Eternal Father as a victim of atonement to His offended justice? I unite my feeble sorrow to Thine, and firmly resolve, with Thy divine assistance, to do

everything in my power to prevent future relapses, and to suffer every affliction in expiation of my former transgressions. Remove from me, O Lord, all dangerous occasions of sin, and assist me with Thy powerful grace; should my passions at any time rebel against Thy holy law, shorten my days if necessary, and prevent by my death the only evil I dread, that of offending Thee mortally. But, I do not merely detest the grievous offences of my sinful life, I abhor every thing that could have displeased Thee in the slightest degree, or

that could have impeded the course of Thy grace; for Thou art infinitely deserving of all my love, and of the utmost fidelity in Thy service. I hope Thou hast already cleansed my soul from the stain of sin in the sacrament of penance, but I desire to become still purer in Thy sight; vouchsafe then to "wash me yet more from my iniquity, and cleanse me from my sin. Create a clean heart in me, O God, and renew a right spirit within my bowels" (Ps. l.)

### AN ACT OF HOPE.

THOU comest to me, O my divine Redeemer! Thou

seekest to become my guest, and to abide in the inmost recesses of my soul. What may I not expect from Thy excessive goodness and unbounded liberality? I present myself before Thee with all the confidence which Thy tenderness inspires. I come on Thy gracious invitation, and confidently hope that Thou wilt enlighten, comfort, and strengthen me; for art Thou not, O divine Lord! the master of my heart? and when shall that heart be more absolutely under the influence of Thy grace, than when Thou shalt have taken possession of

it by Thy sacramental presence?

### AN ACT OF HUMILITY.

WHO am I, O God of glory and majesty! who am I, that Thou shouldst deign even to look on my unworthiness! Whence am I honored with this unspeakable favor, that my Lord and my God should come in person to visit me? How shall I, a sinner, a worm of the earth, a mere contemptible nothing, venture to approach the God of all sanctity? How shall I presume to eat the bread of angels? Ah,

Lord! I do not deserve this mark of Thy predilection, this additional proof of Thy tenderness and love. The consideration of Thy exalted greatness and my profound misery, penetrates me with awe and confusion. I have not words to express the sentiments of my heart. With the utmost sincerity, I can only declare the extent of my unworthiness, and admire that infinite goodness which induces Thee to stoop to the lowest and basest of Thy creatures. O compassionate Lord! Thou knowest all my wants, and Thou art desirous

to relieve them: for this purpose Thou hast expressly invited me to approach Thy altar, and to become a guest at Thy sacred table. Behold, I come on Thy invitation; I present myself before Thee with all my necessities and miseries, acknowledging that I am but dust and ashes, and infinitely unworthy that Thou shouldst enter under my roof. "Whence is this to me?" (Luke xi.) "What is man, O Lord, that Thou art mindful of him, or the son of man that Thou shouldst visit him?" (Ps. viii.)

AN ACT OF DESIRE.

O MY God, my joy, my life, my treasure! hasten the moment which my heart desires. Come, O amiable Jesus! come and delay no longer. Come, to purify, sanctify, and inflame my soul. When shall I have the happiness to be truly Thine? When, O infinite Charity! shall I live only by Thee and for Thee? Come, and work this miracle of mercy, in giving Thyself wholly and entirely to Thy unworthy creature. O my sovereign Beatitude! disengage from this moment my heart from the

slavery of its passions and vices; adorn it with Thy virtues, and extinguish in it every other desire but that of loving and pleasing Thy Divine Majesty. Let others sigh after the false enjoyments of this life; for my part, nothing, without Thee, in Heaven or on earth, shall ever content the desires which Thou Thyself hast excited; for what have I in Heaven, and besides Thee, what do I desire on earth? Let me see Thee, love Thee, seek Thee alone, O God of my heart, my consolation, my life, my happiness, and my all!

AN ACT OF LOVE.

O DIVINE Jesus! the God of my heart and the life of my soul! as the hart pants after the fountains of water, so does my soul pant after Thee, the fountain of life, and the ocean of all good. I am overjoyed at the happy tidings, that I am to go into the house of the Lord; or rather, that our Lord is to come and take up his abode under my roof. O happy moments! when shall I be admitted to the embraces of the living God? O! come, Divine Jesus! and take full possession of my heart for ever.

I offer it to Thee without reserve, and I desire to consecrate it to Thee eternally. I love Thee with my whole heart and soul, at least I desire to love Thee sovereignly and entirely; nothing less than infinite love could induce Thee to visit Thy unworthy creature. O! teach me to make a suitable return of love, and to serve Thee faithfully during the remainder of my life.

## From the Communion to the End of Mass.

After having become the living temple of the Divinity, you should remain for some moments prostrate, as it were, at the sacred feet of your divine Lord. Penetrated with the profound adoration and respect which should result from the presence of the Almighty, produce occasional short acts of faith, hope, gratitude, and principally of love. This may be done in any terms your devotion may suggest, or else by the following prayers.

O DIVINE Lord! Thou hast at length satisfied the earnest desires of my heart. I possess Thee, I embrace Thee; O make me entirely Thine.

O Jesus! Thou who constitutest the happiness of the blessed! is it possible that Thou art at this moment pres-

ent in my heart! Yes, I firmly believe that I possess Thee with all the treasures of Thy merits.

O most sacred Virgin! who so long bore and so fervently loved the God I now possess, praise and magnify His goodness. Offer Him for me those joys which filled thy pure soul at the moment of His incarnation in thy sacred womb, and assist me to make some return for His unbounded mercies.

Remember, O divine Lord! that one visit from Thee would suffice to sanctify the greatest sinner; permit not then that I should receive Thee in vain;

let not Thy precious Blood fall on my heart, without producing therein the fruits of virtue Thou hast so long expected. O take me out of life this moment, rather than permit me to relapse into sin.

Adorable Lord of Heaven and earth! Thou beholdest in my heart Thy beloved Son; He is all mine; His abundant merits belong to me at this moment. I offer them to Thee, O my God! and in return I ask for the most ardent love, sincere humility, and above all the grace never to offend Thee by any mortal sin.

## DEVOUT PRAYER AFTER COMMUNION.

I RETURN Thee my most fervent thanks, O amiable Jesus! for the blessing I now enjoy! I praise and glorify Thee with all my soul, for the numberless favors I have received from Thy goodness and liberality. I adore Thee now, reposing in my breast, O my

God and my All! a thousand times welcome! O most gracious Lord Jesus Christ! how sweet, mild, and merciful, art Thou to all those who invoke Thee; for when I had no being, Thou didst create me, when I was Thy enemy, Thou camest from Heaven to redeem me; and because without Thee I was helpless, Thou hast given me Thy sacraments, with numberless graces, to fortify my weakness, and facilitate my salvation; but to crown all Thy favors, Thou givest me Thy own Body and Blood for the nourishment of my soul.

Thou shouldst retire from me, because I am a sinful creature —dust and ashes—the destined food of worms; yet Thou comest expressly to visit me, and take possession of my whole soul. O Lord, my God, how wonderful is Thy Name throughout the earth! What return shall I make to the Lord for all He has given to me? O that Thou wouldst fill my lips with praises, that all the days of my life I may sing forth Thy glory, and celebrate Thy wonderful works.

Bless my God for me, O ye Angels and Saints; thank my

Lord for me; love my Jesus for me; and sing forth His praises to supply for my deficiency. O Beauty ever ancient and ever new! Too late have I known Thee, too late have I loved Thee. When shall the time come, that, disgusted with all earthly things, I shall seek my happiness in Thee alone, and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless

mercy! O divine charity! O sacred fire ever burning and never decaying! Hail, O merciful Jesus! my only happiness and delight! the joy of my soul, and my portion forever! May my soul be sensible of Thy adorable presence, and may I taste how sovereignly sweet Thou art in the sacrament of Thy love. Purify my heart, O divine Lord! from the dross of all earthly affections; enable me to curb my vicious inclinations, and to withstand the dangerous attacks of my internal enemy; deign to bestow on me those virtues that will

render me pleasing in Thy sight, particularly ardent charity, profound humility, heroic patience, and perfect obedience. O! may I prove the extent of my gratitude by the most constant fidelity in Thy service, and may I rather die than ever again offend Thee by any mortal sin.

O that I could have the happiness of seeing Thee loved and faithfully served by all creatures. Vouchsafe to let the light of Thy countenance shine upon those who are in the darkness of infidelity; and dispel their errors, that they may embrace the

truth, and faithfully practice all it requires. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all those who are in the unhappy state of mortal sin, and reconcile those who are at variance. Have mercy on my parents, friends, benefactors, and enemies, and mercifully grant them all the graces they stand in need of. Reform all abuses, and remove all scandals from Thy Church. Comfort all that are under any affliction, sickness, or violence of

pain. Support those who are under temptation; protect such as are in danger; and grant the grace of a happy death to all those who are in their last agony. Extend Thy mercy likewise to the souls of all the faithful departed, and mercifully admit them to the enjoyment of Thy eternal glory. Grant to us all relief in our respective necessities, remission of all our sins, the grace of final perseverance, and life everlasting Amen.

AN ACT OF ADORATION.

UNDER these sacred veils, where Thy love for man

conceals the splendor of Thy Majesty, I most humbly adore Thee, O Almighty God. The grandeur of the heavens is as nothing in Thy sight; they shall perish, but Thou shalt remain for ever! The earth Thou hast poised in Thy hand, the ocean is before Thee but as a drop of water; all nature bends and trembles in Thy presence. How then shall I extol Thee, immortal King of Angels? What homage can I give, proportioned to Thy greatness? Thou art the perfect image of Thy eternal Father's substance! Thou art the

splendor of His glory! Thou art His powerful word, supporting all things; Thee He hath seated at His right hand. Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of Thy reign. I bow before Thy sacred Majesty; I acknowledge, with the sincerest gratitude, that Thou art my Redeemer, my Creator, and the Supreme Arbiter of my eternal destiny. I desire to humble myself as profoundly for Thy sake, as Thou art humbled for my love in the centre of my soul; and to consecrate to the glory of Thy

name the whole extent of my being.

### AN ACT OF OBLATION.

WHEN I reflect, O my God! on the innumerable blessings and favors Thou hast heaped on me, from the first moment of my existence to the present hour, I am penetrated with confusion; and my heart, overpowered with gratitude and love, is unable to express what I feel. I am surrounded on all sides with Thy benefits; it is Thou Thyself who lovest and servest me in the crea-

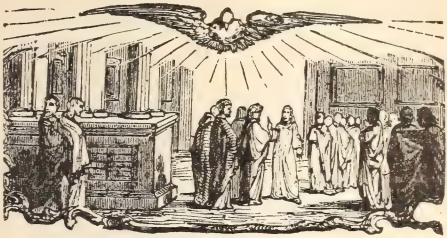
tures that minister to my wants: those to whom I am indebted for my existence, and who give me such proofs of their tenderness, are but the instruments of Thy Providence, and the channel of Thy mercies on my behalf. Thou art not only the God of the universe, Thou art also, in a special manner, a God to me; so interested art Thou in all that concerns my welfare, that Thy attention seems to be fixed on me alone. Thou hast given me all that I am, and even all that Thou art Thyself. I can call thee, with as much reason

as David could, the God of my salvation and my mercy; my refuge and my support; my treasure and my inheritance. What do I say? Dost Thou not deign at present to become my nourishment, to incorporate Thyself with my very substance, that I may know the extent of thy love, and possess within my breast a pledge of eternal life? How great, then, will be my ingratitude, if henceforward I do not endeavor, to the utmost of my ability, to correspond with this infinite love, this marked predilection! O my God! may I

never be unmindful of Thy favors—may my right hand be forgotten, and my tongue cleave to my mouth, if ever I neglect to extol Thy mercies! But how shall I, a wretched, miserable creature, make Thee a suitable return for all Thou hast done for me? In myself I have nothing; but do I not possess, in the invaluable gift I have just received, an adequate thanksgiving—an offering worthy of Thy supreme greatness? Accept then, O omnipotent Lord, the uninterrupted praise and thanksgivings which Thy dear Son of-

fered Thee from the moment of His incarnation to the close of His mortal life; particularly at the institution of this sacrament, when, fully sensible of our weakness, and of the infinite value of the benefits then bestowed, He raised His eyes to Thee, O omnipotent Father! and in our name gave thanks. The sacrifice of my whole being is not worthy to be presented to Thee; but in offering Thee to Thyself, I look on my debts as abundantly discharged. May Thy infinite mercies be for ever exalted, for having given me so excellent a

means of repaying, in some manner, all the obligations I have contracted towards Thy justice as well as Thy mercy.



# THE LITANY OF THE SAINTS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven,
*Have mercy on us.*
God the Son, Redeemer of the world,
*Have mercy on us.*
God the Holy Ghost,
*Have mercy on us.*

Holy Trinity, one God,
*Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels.
All ye holy orders of blessed Spirits,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,

*Pray for us.*

St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye Holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,

*Pray for us.*

St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic.
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,

*Pray for us.*

St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catharine,
St. Anastatia,
All ye holy Virgins and Widows, } *Pray for us.*

All ye Men and Women, Saints of God, *Make intercession for us.*

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all evil,
From all sin,
From Thy wrath,
From a sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and ill-will, } *O Lord, deliver us.*

From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of Thy holy Incarnation,
Through Thy coming,
Through Thy Nativity,
Through Thy Baptism and holy fasting,
Through Thy Cross and Passion,
Through Thy Death and burial,
Through Thy holy Resurrection,
Through Thy admirable Ascension,
Through the coming of the Holy Ghost the Comforter,
In the day of judgment,
*O Lord, deliver us.*

We sinners, *do beseech Thee to hear us.*

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us to true penance,
That Thou vouchsafe to govern and preserve Thy holy Church,
That Thou vouchsafe to preserve our Apostolic Prelate, and all ecclesiastical orders in Thy holy religion,
That Thou vouchsafe to humble the enemies of Thy holy Church,
That Thou vouchsafe to give peace and true concord to Christian kings and princes,
That Thou vouchsafe to grant peace and unity to all Christian people,
That Thou vouchsafe to con-

*We beseech Thee to hear us.*

firm and preserve us in Thy holy service,
That Thou lift up our minds to heavenly desires,
That Thou render eternal good things to all our benefactors.
That Thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation,
That Thou vouchsafe to give and preserve the fruits of the earth,
That Thou vouchsafe to give eternal rest to all the faithful departed,
That Thou vouchsafe graciously to hear us,
Son of God,

*We beseech Thee to hear us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

## PSALM LXIX.

O GOD, come to my assistance; O Lord; make haste to help me.

Let them be confounded and ashamed that seek my soul:

Let them be turned backward, and blush for shame that desire evil to me:

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek Thee rejoice, and be glad in Thee; and let such as love Thy salvation say always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, etc.

V. Save thy servants.

R. Trusting in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, N.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

LET US PRAY.

O GOD, whose property is always to have mercy and to spare, receive our petition, that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, be mercifully absolved.

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us; that so Thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant, N., our chief bishop, and direct him according to Thy clemency, into the way of everlasting salvation; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just

works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times, by Thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of Thy holy spirit, that we may serve Thee with chaste bodies, and please Thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed, the remission of all their sins; that through pious supplications, they may obtain the pardon which they have always desired.

Prompt, we beseech Thee, O Lord, our actions by Thy holy inspirations,

and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of Thy goodness, all Thy saints interceding for them, obtain pardon, and full remission of all their sins; through our Lord Jesus Christ, Thy Son, who liveth and reigneth, one God with Thee,

and the Holy Ghost, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and most merciful Lord graciously hear us.

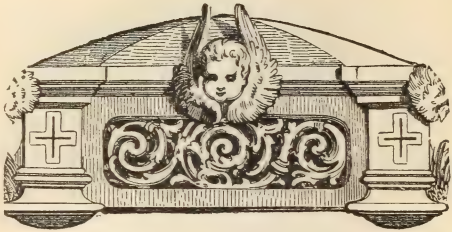
R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

## PRAYER BEFORE A CRUCIFIX.

LOOK down upon me, good and gentle Jesu, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and firm purpose of amendment ; the while I contemplate with great love and tender pity Thy five Wounds, pondering over them within me, whilst I call to mind the words which David Thy prophet said of Thee, my Jesus : "Foderunt manus Meas et pedes Meos: dinumeraverunt omnia ossa Mea,"—"They pierced My hands and My feet ; they numbered all My bones." *Ps.* xxi. 17, 18.



THE COMMON

# VESPERS ON SUNDAYS.

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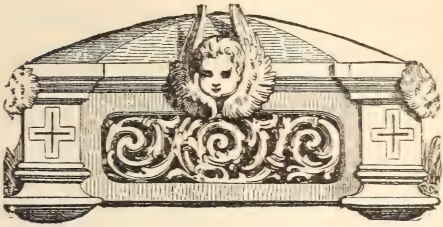
Our Father and Hail Mary in silence.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Patri, et Filio et Spiritui Sancto. Sicut erat in



THE COMMON

# VESPERS ON SUNDAYS.

---

Our Father and Hail Mary in silence.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy

principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

From Saturday before Septuagesima Sunday, till Saturday in Holy Week, instead of Alleluia, is said:

LAUS tibi Domine. Rex æternæ gloriæ.

Ant. Dixit Dominus.

In Paschal Time the only Anthem to all the Psalms is Alleluia.

PSALM CIX.

1. Dixit Dominus Domino meo: Sede a dextris meis.

Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Saturday before Septuagesima Sunday, till Saturday in Holy Week, instead of Alleluia, is said:

PRAISE be to Thee, O Lord, King of eternal glory.

Anth. The Lord said.

In Paschal Time the only Anthem to all the Psalms is Alleluia.

PSALM CIX.

1. THE Lord said to my Lord: Sit thou at my right hand.

2. Donec ponam inimicos tuos: scabellum pedum tuorum.

3. Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

4. Tecum principium in die virtutis tuæ, in splendoribus sanctorum: ex utero ante luciferum genui te.

5. Juravit Dominus, et non pœnitebit eum: tu es Sacerdos in æternum secundum ordinem Melchisedech.

6. Dominus a dextris tuis, confregit in die iræ suæ reges.

2. Until I make thine enemies: the footstool of thy feet.

3. The Lord shall send forth the sceptre of thy might from Sion: rule thou in the midst of thine enemies.

4. Thine shall be the sovereignty, in the day of thy might, in the brightness of the saints: from the womb, before the day-star, I begot thee.

5. The Lord hath sworn, and He will not repent: thou art a priest for ever according to the order of Melchisedech.

6. The Lord on thy right hand, hath crushed kings in the day of His wrath.

7. Judicabit in nationibus, implebit ruinas; conquassabit capita in terra multorum.

8. De torrente in via bibet: propterea exaltabit caput.

Gloria Patri, etc.

Gloria Patri, etc., is said at the end of every Psalm.

Ant. Dixit Dominus Domino meo, Sede a dextris meis.

Ant. Fidelia.

PSALM CX.

1. Confitebor tibi Domine in toto corde meo: in consilio justorum, et congregatione.

7. He shall judge the nations, He shall accomplish their ruin: He shall crush heads in the land of many.

8. He shall drink of the brook in the way: therefore shall He raise up His head.

Glory, etc.

Gloria Patri, etc., is said at the end of every Psalm.

Anth. The Lord said to my Lord, Sit thou at my right hand.

Anth. True.

PSALM CX.

1. I WILL praise Thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

2. Magna opera Domini: exquisita in omnes voluntates ejus.

3. Confessio et magnificentia opus ejus; et justitia ejus manet in sæculum sæculi.

4. Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

5. Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

6. Ut det illis hæreditatem Gentium: opera manuum ejus, veritas et judicium.

2. Great are the works of the Lord: exquisite and agreeable to all His designs.

3. His work is His praise and glory; and His justice remaineth for ever.

4. The merciful and gracious Lord hath appointed a memorial of His wonderful works: He hath given food to them that fear Him.

5. He will be for ever mindful of His covenant: the greatness of His works will He publish to His people.

6. To give them the inheritance of the Gentiles: the works of His hands are truth and justice.

7. Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

8. Redemptionem misit populo suo: mandavit in æternum testamentum suum.

9. Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

10. Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus; confirmata in sæculum sæculi.

Ant. In mandatis.

7. True and lasting are all His ordinances, confirmed for ever and ever: made in truth and justice.

8. He hath sent redemption to His people: He hath appointed His covenant forever.

9. Holy and awful is His name: the fear of the Lord is the beginning of wisdom.

10. All understand it who practise it: His praise endureth for ever and ever.

Anth. True are all His ordinances; confirmed forever and ever.

Anth. In His commandments.

PSALM CXI.

1. Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

2. Potens in terra erit semen ejus: generatio rectorum benedicetur.

3. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

4. Exortum est in tenebris, lumen rectis: misericors, et miserator, et justus.

5. Jucundus homo qui miseretur et commodat, disponet

PSALM CXI.

1. BLESSED is the man that feareth the Lord: in His commandments he shall take great delight.

2. Mighty on earth shall be his seed: the generation of the righteous shall be blessed.

3. Glory and wealth shall be in his house: and his righteousness endureth for ever and ever.

4. He is risen in darkness, a light to the upright: he is merciful and just, compassionate.

5. Acceptable is the man that showeth mercy and lend-

sermones suos in judicio: quia in æternum non commovebitur.

6. In memoria æterna erit justus: ab auditione mala non timebit.

7. Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

8. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

9. Peccator videbit, et irascetur, dentibus suis fremet et

eth: he shall order his words with judgment; and he shall never give way.

6. The just man shall be in eternal remembrance: he shall not fear an evil report.

7. His heart is ready to hope in the Lord: his heart is strengthened: he shall not yield till he despise his enemies.

8. He hath distributed and given to the poor: his justice remaineth for ever: his power shall be exalted in glory.

9. The sinner shall see it, and be enraged; he shall gnash

tabescet: desiderium peccatorum peribit.

*Ant.* In mandatis ejus cupit nimis.

*Ant.* Sit nomen Domini.

PSALM CXII.

1. LAUDATE pueri Dominum: laudate nomen Domini.

2. Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occasum: laudabile nomen Domini.

4. Excelsus super omnes

his teeth and pine away: the desire of sinners shall perish.

*Anth.* In his commandments he shall take great delight.

*Anth.* Let the name of the Lord.

PSALM CXII.

1. PRAISE the Lord, ye servants of the Lord: praise ye the name of the Lord.

2. Let the name of the Lord be blessed, now and for evermore.

3. From the rising of the sun to the setting thereof worthy of praise is the name of the Lord.

4. High is the Lord above

gentes Dominus: et super collos gloria ejus.

5. Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

6. Suscitans a terra inopem; et de stercore erigens pauperem.

7. Ut collocet eum cum principibus: cum principibus populi sui.

8. Qui habitare facit sterilem in domo: matrem filiorum lætantem.

all the nations: and above the heavens is His glory.

5. Who is like unto the Lord our God, who dwelleth on high: and beholdeth what is humble in Heaven, and on earth?

6. Who from the earth raises up the needy one: and from the dunghill lifteth up the poor one:

7. To place him with the princes: with the princes of His people.

8. Who maketh the barren woman to dwell in her house: the joyful mother of children.

*Ant.* Sit nomen Domini benedictum in sæcula.

*Ant.* Nos qui vivimus.

PSALM CXVI..

1. LAUDATE Dominum omnes gentes: laudate eum omnes populi.

2. Quoniam confirmata est super nos misericordia ejus; et veritas Domini manet in æternum.

THE LITTLE CHAPTER. 2 COR. 1.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui

*Anth.* Let the name of the Lord be blessed for evermore.

*Anth.* We who are alive.

PSALM CXVI.

1. PRAISE the Lord all ye nations; praise Him all peoples.

2. Because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

THE LITTLE CHAPTER. 2 COR. 1.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation,

consolatur nos in omni tribulatione nostra.

R. Deo gratias.

THE HYMN. LUCIS CREATOR.

LUCIS Creator optime,

Lucem dierum proferens,
Primordiis lucis novæ,

Mundi parens originem.

Qui mane junctum vesperi,

Diem vocari præcipis.

who comforteth us in all our tribulations.

R. Thanks be to God.

THE HYMN. LUCIS CREATOR.

CREATOR of the radiant light,
Dividing day from sable night:
Who with the light's bright origin,
The world's creation didst begin.

Who of the morn and evening ray
Madest measured light and called it day;

Illabitur tetrum chaos;

Audi preces cum fletibus

Ne mens gravata crimine,

Vitæ sit exul munere;

Dum nil perenne cogitat

Seseque culpis illigat.

Cœleste pulset ostium:

Vitale tollat præmium:

Black night begins to cloud
the spheres,
Vouchsafe to hear our sighs
and tears.

Whilst with our crimes we
burden'd are,
And fall'n a prey to Satans'
snare;
Whilst fading pleasures us de-
ceive,
Let not our souls our bodies
leave.

Let us at Heaven for mercy
knock,
Let us the gates of life un-
lock:

Vitemus omne noxium
Purgemus omne pessimum.

Præsta, Pater piissime;

Patrique compar Unice;

Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

V. Dirigatur Domine, oratio mea,

R. Sicut incensum in conspectu tuo.

THE SONG OF THE B. V. MARY, LUKE I. 46.

1. MAGNIFICAT anima mea Dominum:

Whatever's evil let us fly,
And punish past iniquity.

Most clement Father, lend
Thine ear,
Co-equal Son, receive our
prayer:
O holy Spirit, hear our cry.
Who reign all three eternally.
Amen.

V. Let my prayer ascend, O Lord,
R. Like incense in Thy sight.

THE SONG OF THE B. V. MARY,
LUKE I. 46.

1. My soul doth magnify the Lord:

2. Et exultavit spiritus meus in Deo salutari meo.

3. Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

4. Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

5. Et misericordia ejus a progenie in progenies, timentibus eum.

6. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

2. And my spirit hath rejoiced in God my Saviour.

3. For He hath looked down on His lowly handmaid: for behold from henceforth all generations shall call me blessed.

4. For He who is mighty hath done great things to me: and holy is His name.

5. And His mercy from generation to generation, is shown to those who fear Him.

6. He hath exerted His strength by His own arm: He hath disappointed the proud ones of the designs of their hearts.

7. Deposuit potentes de sede: et exaltavit humiles.

8. Esurientes implevit bonis: et divites dimisit inanes.

9. Suscepit Israel puerum suum: recordatus misericordiæ usæ.

10. Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

Then follows the Prayer, which is different every day.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

7. He hath cast down the mighty ones from the throne: and raised up the lowly ones.

8. He hath filled the hungry with good things: but the rich He hath sent empty away.

9. He hath upholden His servant Israel: being mindful of His mercy.

10. As He promised to our Fathers: to Abraham and his seed for ever.

Glory, etc.

Then follows the Prayer, which is different every day.

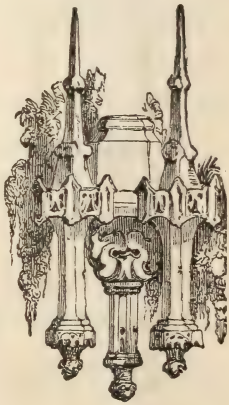
P. The Lord be with you.
R. And with thy spirit.

P. Benedicamus Domino.

R. Deo gratias.

P. Fidelium animæ per misericordiam Dei, requiescant in pace.

R. Amen.

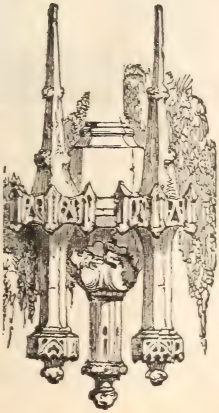


P. Let us bless the Lord.

R. Thanks be to God.

P. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.



Then is sung one of the following anthems according to the time.

From Advent, to the Purification.

ALMA Redemptoris Mater, quæ pervia cœli,
Porta manes, et stella maris, succurre cadenti
Surgere qui curat populo, tu quæ genuisti,

Then is sung one of the following anthems according to the time.

From Advent, to the Purification.

MOTHER of Jesus, heaven's open gate,
Star of the sea, support the falling state
Of mortals; Thou whose womb Thy Maker bore,

Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius: Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

In Advent.

P. Angelus Domini nuntiavit Mariæ;

R. Et concepit de Spiritu Sancto.

P. Oremus.

GRATIAM, tuam quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perdu-

And yet, strange thing, a Virgin as before;
Who didst from Gabriel's Hail this news receive:
Repenting sinners by Thy prayers relieve.

In Advent.

P. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

P. Let us pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son has been made known by the message of an angel, may by His passion and cross,

camur; per eundem Christum, Dominum nostrum. R. Amen.

After Advent.

P. Post partum virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

P. Oremus.

DEUS qui salutis æternæ beatæ Mariæ Virginitate fœcunda humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Do-

be brought to the glory of His resurrection: through the same Christ our Lord. R. Amen.

After Advent.

P. After childbirth thou didst remain a pure Virgin.

R. Mother of God, intercede for us.

P. Let us pray.

O GOD, who by the fruitful Virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may be sensible of the benefits of her intercession, by whom we have re-

minum nostrum, Jesum Christum, Filium tuum.

R. Amen.

From the Purification till Easter.

AVE, Regina Cœlorum.
Ave, Domina Angelorum,
Salve, radix, Salve, porta,
Ex qua mundo lux est orta;

Gaude, Virgo gloriosa;
Super omnes speciosa;
Vale, O valde decora,
Et pro nobis Christum exora.

P. Dignare me laudare te, Virgo sacrata.

ceived the Author of life, our Lord Jesus Christ Thy Son.

R. Amen.

From the Purification till Easter.

HAIL, Mary, queen of heavenly spheres!
Hail, whom the angelic host reveres!
Hail fruitful root, hail sacred gate!
Whence the world's light derives its date.

O glorious maid, with beauty blessed
May joys eternal fill thy breast,
Thus crowned with beauty and with joy,
Thy prayers with Christ for us employ.

P. Vouchsafe, O sacred Virgin, to accept my praises.

R. Da mihi virtutem contra hostes tuos.

P. Oremus.

CONCEDE misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus; per eundem Christum, Dominum nostrum. R. Amen.

From Easter until Trinity.

REGINA cœli, lætare,
Alleluia.
Quia quem meruisti portare,
Alleluia.

R. Give me power against Thy enemies.

P. Let us pray.

GRANT us, O merciful God, strength against all our weakness; that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities: through the same Christ our Lord. R. Amen.

From Easter until Trinity.

O QUEEN of heaven, rejoice,
Alleluia.
For He whom Thou didst deserve to bear,
Alleluia.

Resurrexit, sicut dixit.
Alleluia.
Ora pro nobis Deum.
Alleluia.

P. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

P. Oremus.

DEUS qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ; per eundem Christum, Dominum nostrum. R. Amen.

Is risen again as He said,
Alleluia.
Pray for us to God,
Alleluia.

P. Rejoice and be glad, O Virgin Mary; Alleluia.

R. Because our Lord is truly risen, Alleluia.

P. Let us pray.

O GOD, who by the resurrection of Thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseeeh Thee, that by the Virgin Mary, His mother, we may receive the joys of eternal life: through the same Christ our Lord. R. Amen.

From Trinity Sunday until Advent.

SALVE, regina, Mater misericordiæ, vita, dulcedo, et spes nostra, salve. Ad te clamamus, exules filii Evæ. Ad te suspiramus gementes et flentes, in hac lacrymarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende; O clemens, O pia, O dulcis Virgo Maria!

P. Ora pro nobis sancta Dei Genitrix!

From Trinity Sunday until Advent.

HAIL, O Queen, O Mother of Mercy! hail our life, our comfort and our hope. We, the banished children of Eve, cry unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears. Come, then, our advocate, and look upon us with those pitying eyes. And after this our banishment, show us Jesus, the blessed fruit of thy womb. O merciful, O compassionate, O sweet Virgin Mary

P. Pray for us, O holy Mother of God!

R. Ut digni efficiamur promissionibus Christi.

P. Oremus.

OMNIPOTENS, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da, ut cujus commemoratione lætamur ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur; per eun-

R. That we may be made worthy of the promises of Christ.

P. Let us pray.

ALMIGHTY and eternal God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for Thy Son, grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal

dem Christum, Dominum nostrum.

R. Amen.

P. Divinum auxilium maneat semper nobiscum.

R. Amen.

death, through the same Christ our Lord.

R. Amen.

P. May the divine assistance always remain with us.

R. Amen.

# THE BENEDICTION OF THE BLESSED SACRAMENT.

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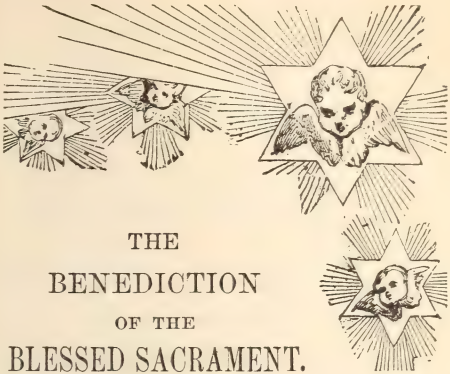
At the Benediction the following Hymn is usually sung.

## TANTUM ERGO SACRAMENTUM.

TANTUM ergo Sacramentum
Veneremur, cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.



# THE BENEDICTION OF THE BLESSED SACRAMENT.

At the Benediction the following Hymn is usually sung:

## TANTUM ERGO SACRAMENTUM.

DOWN in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

Genitori, Genitoque.
Laus et jubilatio.
Salus, honor, virtus quoque.
Sit et benedictio:
Procedenti ab utroque,
Compar sit laudatio. Amen.

P. Panem de cœlo præstitisti eia. Alleluia.

R. Omne delectamentum in se habentem. Alleluia.

OREMUS.

DEUS qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos corporis et sanguinis tui, sacra

To the everlasting Father,
  And the Son who reigns on high,
With the Holy Ghost proceeding
  Forth from which eternally,
Be salvation, honor, blessing,
  Might, and endless majesty.

V. Thou gavest them Bread from Heaven.

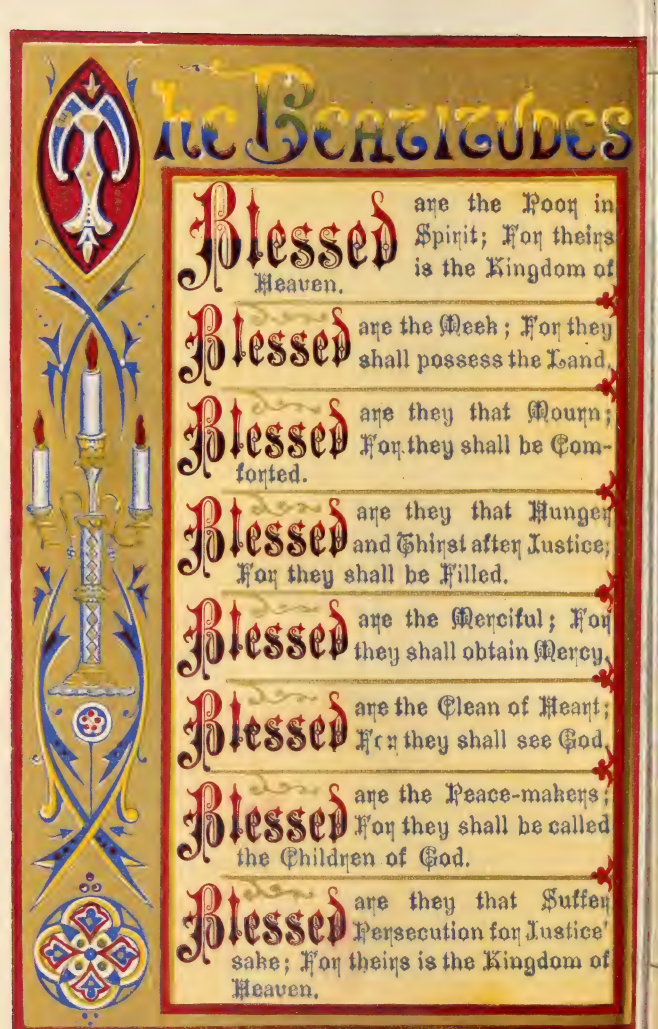
R. And therein was sweetness of every kind.

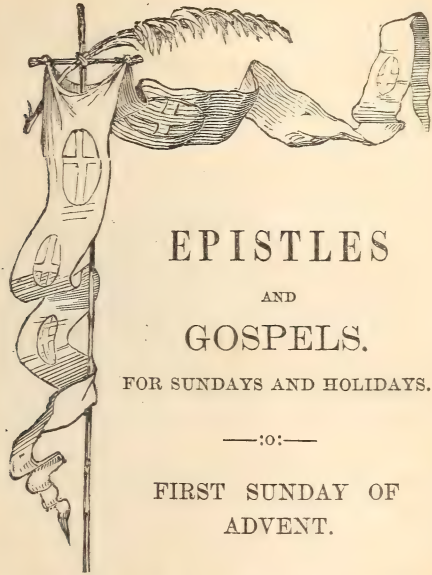
LET US PRAY.

GOD, who beneath this marvellous Sacrament has left unto us the memorials of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and

mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis te regnas in sæcula sæculorum. Amen.

Thy Blood, that we may ever experience within us the fruit of our redemption. Who livest and reignest, world without end. Amen.


The Beatitudes
Blessed are the Poor in Spirit; For theirs is the Kingdom of Heaven.
Blessed are the Meek; For they shall possess the Land.
Blessed are they that Mourn; For they shall be Comforted.
Blessed are they that Hunger and Thirst after Justice; For they shall be Filled.
Blessed are the Merciful; For they shall obtain Mercy.
Blessed are the Clean of Heart; For they shall see God.
Blessed are the Peace-makers; For they shall be called the Children of God.
Blessed are they that Suffer Persecution for Justice' sake; For theirs is the Kingdom of Heaven.



# EPISTLES

AND

# GOSPELS.

FOR SUNDAYS AND HOLIDAYS.

—:o:—

## FIRST SUNDAY OF ADVENT.

EPISTLE. Rom. xiii. 11–14. Brethren: Know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand: let us therefore cast

off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL. Luke xxi. 25–33. At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear, and of expectation of what shall come upon the whole world: for the powers of the Heavens shall be moved: and then they shall see the Son

of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And he spoke to them a similitude: See the fig tree and all the tress: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

## SECOND SUNDAY OF ADVENT.

EPISTLE. Rom. xv. 4–13. Brethren: What things soever were written, were written for our learning, that through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore re-

ceive one another as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision of the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again, he saith: Rejoice, ye Gentiles with His people. And again: Praise the Lord, all ye Gentiles, and magnify Him, all ye peoples. And again, Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. Matt. xi. 2–10. At that time: when John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art Thou He that art to come, or look we for another? And Jesus, making answer, said to them: Go and relate to

John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them : and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went ye out into the desert to see? A reed shaken with the wind? What went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold, I send my angel before Thy face, who shall prepare Thy way before Thee.

## THIRD SUNDAY OF ADVENT.

EPISTLE. Philip. iv. 4–7. Brethren: Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men: The Lord is nigh. Be nothing solicitous: but in everything by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL. John i. 19–28. At that time the Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed; I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaias. And they that

were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, not the prophet? John answered them saying: I baptize with water: but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

## FOURTH SUNDAY OF ADVENT.

EPISTLE. 1 Cor. iv. 1–5. Brethren: Let a man so account of us as of the ministers of Christ: and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore, judge not before the time till the Lord come:

who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.

GOSPEL. Luke iii. 1-6. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother, Tetrarch of Iturea and the country of Trachonitis, and Lysanias Tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight His paths: Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

## CHRISTMAS DAY.

### FIRST MASS AT MIDNIGHT.

EPISTLE. Tit. ii. 11–15. Dearly Beloved: The Grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort, and rebuke with all authority. Let no man despise Thee.

GOSPEL. Luke ii. 1–14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria; and all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone around about them, and they feared with a great fear

And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

## THE MASS OF THE DAY.

EPISTLE. Heb. i. 1–12. God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets: last of all, in these days, hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world: who, being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the ma-

jesty on high: being made so much better than the angels, as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, to-day have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire: But to the Son: Thy throne, O God, is forever and ever. a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue, and they shall all grow old as a garment. And as a vesture shalt Thou change them, and they shall be changed: but Thou art the self-same, and Thy years shall not fail.

GOSPEL.—John i. 1–14, p. 119.

## SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPISTLE. Gal. iv. 1–7. Brethren: As long as the heir is the child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying; Abba, Father. Therefore now He is not a servant, but a Son. And if a Son: an Heir also, through God.

GOSPEL. Luke ii. 33–40. At that time Joseph, and Mary, the mother of Jesus, were wondering at those things, which

were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts shall be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom: and the grace of God was in Him.

## THE CIRCUMCISION OF OUR LORD.

EPISTLE. Titus ii. 11-15, p. 713.

GOSPEL. Luke ii. 21. At that time, after eight days were accomplished that the child should be circumcised: His name was called JESUS, which was called by the Angel, before He was conceived in the womb.

## THE EPIPHANY.

EPISTLE. Isaias lx. 1-6. Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy

heart shall wonder and begedruə la, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. Matt. ii. 1–12. When Jesus, therefore, was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for

out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star, which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the child: and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary His mother, and falling down, they adored Him: and opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

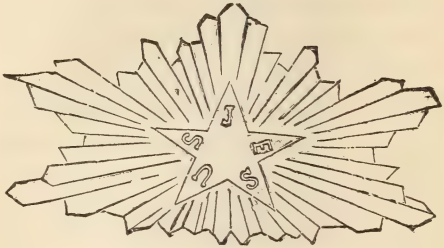
## FIRST SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xii. 1–5. Brethren: I beseech you, by the mercy of God, that you

present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you: not to be more wise than it behoveth to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSPEL. Luke ii. 42–52. When Jesus was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him

among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth: and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.




## SECOND SUNDAY AFTER EPIPHANY.

### FEAST OF THE MOST HOLY NAME OF JESUS.

EPISTLE. Acts iv. 8–12. In those days Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel: that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this

man standeth here before you whole. This is the stone which was rejected by you the builders: which is become the head of the corner: neither is there salvation in any other. For there is no other name under Heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. Luke ii. 21, p. 719.

GOSPEL OF THE SUNDAY. John ii. 1–11. At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is to Me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever He shall say to you do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled

them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the Bridegroom, and saith to Him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse; but Thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and He manifested His glory, and His disciples believed in Him.

## THIRD SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xii. 16–21. Brethren, Be not wise in your own conceits: to no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging your-

selves, my dearly beloved, but giving place unto wrath; for it is written: Revenge to me: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. Matt. viii. 1–13. At that time when Jesus was come down from the mountain, great multitudes followed Him: and behold a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the

palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth: and to another: Come, and he cometh: and to my servant: Do this, and he doeth it. And Jesus, hearing this, marveled: and said to them that followed Him: Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

## FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xiii. 8–10. Brethren: Owe no man anything, but to love one another: for he that loveth his neighbor, hath fulfilled the law. For: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL. Matt. viii. 23–27. At that time when Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him, and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up He commanded the winds, and the sea, and there came a great calm.

But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him?

## FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE. Coloss. iii. 12–17. Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ,

giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24–30. At that time Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field; but while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? Whence, then, hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

## SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE. 1 Thess. i. 2–10. Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election: for our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. For

they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL. Matt. xiii. 31–35. At that time Jesus spoke to the multitude this parable: The kingdom of Heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: that the word might be fulfilled which was spoken by the

prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

## SEPTUAGESIMA SUNDAY.

EPISTLE. 1 Cor. ix. 24, and x. 1–5. Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed

through the sea, and all in Moses were baptized in the cloud, and in the sea: and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

GOSPEL. Matt. xx. 1–16. At that time Jesus spoke to His disciples this parable: The kingdom of Heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny

a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place, idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour; and he did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying:

These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst not agree with me for a penny? Take what is thine, and go thy way. I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last: for many are called, but few chosen.

## SEXAGESIMA SUNDAY.

EPISTLE. 2 Cor. xi. 19–33. xii. 1. Brethren: You gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein, if any man dare (I speak foolishly), I dare also. They are Hebrews: so

am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The

God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation, under Aretas the king, guarded the city of the Damascenes, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such a one rapt even to the third heaven. And I know such a man (whether in the body or out of the body I cannot tell: God knoweth), how he was caught up into paradise: and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth; but I forbear, lest any man should think of me above that which he seeth in me, or any-

thing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. Luke viii. 4–16. At that time, when a very great multitude was gathered together, and hastened out of the cities to Jesus, he spoke by a similitude. The sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and thorns growing up with it choked it. And other some fell upon good

ground, and sprung up, and yielded fruit a hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way-side are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy: and these have no roots, for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

## QUINQUAGESIMA SUNDAY.

EPISTLE. 1 Cor. xiii. 1–13. Brethren: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealeth not perversely: is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

For we know in part, and prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain Faith, Hope, Charity, these three: but the greatest of these is charity.

GOSPEL. St. Luke xviii. 31–43. At that time Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood

none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

## ASH-WEDNESDAY.

LESSON. Joel ii. 12–19. Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient, and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him, sacrifice and libation to the Lord your God. Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go

forth from his bed, and the bride out of the bridechamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and say: Spare, O Lord, spare Thy people: and give not Thine inheritance to reproach, that the heathen should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared His people. And the Lord answered and said to His people: Behold, I will send you corn, and wine, and oil, you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. St. Matt. vi. 16–21. At that time Jesus said to His disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret:

and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in Heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

## FIRST SUNDAY IN LENT.

EPISTLE. 2 Cor vi. 1–10. Brethren: We exhort you, that you receive not the grace of God in vain. For He saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time, behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings,

in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left, by honor, and dishonor, by evil report, and good report: as deceivers, and yet true; as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. St. Matt. iv. 1–11. At that time Jesus was led by the spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming, said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but by every word that proceedeth out of the mouth of God. Then the devil took Him into the holy city, and set

Him upon the pinnacle of the temple, and said to Him: If Thou be the Son of God cast Thyself down: for it is written: That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them, and said to Him: All these will I give Thee, if falling down, Thou wilt adore me. Then Jesus said to Him: Begone Satan: for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him: and behold angels came and ministered to Him.

## SECOND SUNDAY IN LENT.

EPISTLE. 1 Thess. iv. 1-7. Brethren: We pray and beseech you in the Lord Jesus that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may

abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. St. Matt. xvii. 1–9. At that time Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And, behold, there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here

three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud

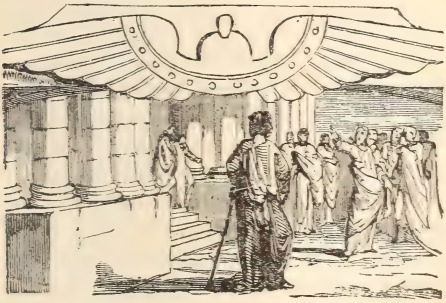
overshaded them. And lo, a voice out of the cloud saying: This is my beloved Son, in whom I am well pleased; hear ye Him. And the disciples hearing, fell upon their

face, and were very much afraid. And Jesus came and touched them, and said unto them: Arise and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead.

## THIRD SUNDAY IN LENT.

EPISTLE. Ephes. v. 1–9. Brethren: Be ye therefore followers of God, as most dear children: and walk in love, as Christ also hath loved us, and hath delivered Himself for us an oblation and a sacrifice to God, for an odor of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornicator, or unclean, or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive

you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not, therefore, partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light; for the fruit of the light is in all goodness, and justice, and truth.



GOSPEL. St. Luke xi. 14–28. At that time Jesus was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke: and the multitude were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils.

And others, tempting, asked of Him a sign from Heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils; doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he

saith: I will return unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of the man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it.

## FOURTH SUNDAY IN LENT.

EPISTLE. Gal. iv. 22–31. Brethren: It is written: that Abraham had two sons: the one by a bond woman, and the other by a free woman. But he who was of the bond woman was born according to the flesh: but he of the free woman was by promise: Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering

unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage, with her children. But that Jerusalem, which is above, is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ hath made us free.

GOSPEL. St. John vi. 1–15. At that time, Jesus went over the sea of Galilee, which is that of Tiberias, and a great mul-

titude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to them that were set down. In like manner also

of the fishes, as much as they would. And when they were filled he said to His disciples : Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men when they had seen what a miracle Jesus had done, said : This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

## PASSION SUNDAY.

EPISTLE. Heb. ix. 11–15. Brethren : Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation neither by the blood of goats nor of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats, and of oxen, and

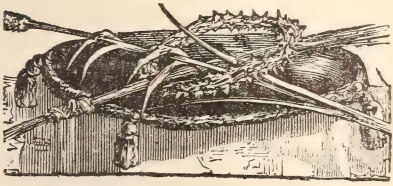
the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the Blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSPEL. St. John vii. 46–59. At that time, Jesus said to the multitude of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor My Father, and you have dishonored Me.

But I seek not My own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep My word, he shall not see death for ever. The Jews therefore said; Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? And the prophets are dead? Whom dost Thou make Thyself? Jesus answered: If I glorify Myself My glory is nothing. It is My Father that glorifieth Me of whom you say that He is your God: and you have not known Him, but I know Him. And if I should say that I know Him not, I should be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: He saw it, and was glad. The Jews then said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham! Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They

took up stones, therefore, to cast at Him: but Jesus hid Himself and went out of the temple.

## PALM SUNDAY.



EPISTLE. Philip. ii. 2–11. Brethren: Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death: even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of

Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. The Passion of our Lord Jesus Christ, according to St. Matt. xxvi. and xxvii. At that time Jesus said to His disciples: You know, that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples see-

ing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon Me: for the poor you have always with you, but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray Him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man, and say to

him, The Master saith, My time is near at hand. With thee I make the pasch, with My disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Amen, I say to you, that one of you is about to betray Me. And they being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of Man indeed goeth, as it is written of Him: but woe to that man by whom the Son of Man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed Him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take ye, and eat: This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of

this. For this is My Blood of the New Testament, which shall be shed for many for the remission of sins. And I say to you: I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All you shall be scandalized in Me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen, I say to Thee, that in this night, before the cock crow, thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples. Then Jesus came with them into a country place, which is called Gethsemani, and He said to His disciples: Sit you here, till I

go yonder, and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful, and to be sad. Then He saith to them: My soul is sorrowful, even unto death; stay here and watch with Me. And going a little further He fell upon His face, praying, and saying: My Father, if it be possible, let this chalice pass from Me: nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples and findeth them asleep, and He said to Peter: What! could you not watch one hour with Me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them He went again; and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now, and take your rest:

behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold He is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief-priests and the ancients of the people. And he that betrayed Him, gave them a sign, saying: Whomsoever I shall kiss, that is He, hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to

him: Friend, whereto art thou come? Then they came up, and laid hands on

Jesus, and held Him. And behold one of them that were with Jesus, stretching forth His hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber, with swords and clubs, to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving Him, fled. But they holding Jesus, led Him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see

the end. And the chief-priests and the whole council sought false witness against Jesus, that they might put Him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high-priest said to Him: I adjure Thee, by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of Heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death.

Then they spit in His face, and buffeted Him, and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to Him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which He had said: Before the cock crow thou wilt deny Me thrice. And going forth he wept bitterly. And when morning was come, all the chief-priests and ancients of the

people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the Governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief-priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple he departed, and went and hanged himself with an halter. But the chief-priests having taken the pieces of silver, said: It is not lawful to put them into the corbona: because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the Field of Blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized,

whom they prized of the children of Israel: and they gave them unto the Potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to Him: Thou sayest it. And when He was accused by the chief-priests and ancients, he answered nothing. Then Pilate saith to Him: Dost Thou not hear how great testimonies they allege against Thee? And He answered him to never a word: so that the

governor wondered exceedingly. Now, upon the solemn day the governor was accustomed to release to the people one pris-

oner whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things in a dream because of Him. But the chief-priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, he washed

his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto

Him the whole band: and stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of

the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on His own garments, and led Him away to crucify Him. And going out, they met a man of Cyrene, named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall. And when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophets, saying: They divided My garments among them; and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: THIS IS JESUS, THE KING OF THE JEWS. Then were crucified with Him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying: Vah, Thou that

destroyest the temple of God, and in three days dost rebuild it, save Thy own self: if Thou be the Son of God, come down from the Cross. In like manner also the chief-priests, with the scribes and ancients, mocking, said: He saved others; Himself He cannot save: if He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God: let Him now deliver Him, if He will have Him: for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, My God, why hast Thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said: Let be, let

us see whether Elias will come and deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. (Here all kneel and pause.) And behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after His resurrection,

came into the holy city and appeared to many. Now the centurion, and they that were with Him, watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: In-

deed, this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus: He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days

I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

## EASTER SUNDAY.

EPISTLE. 1 Cor. v. 7–8. Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

GOSPEL. St. Mark xvi. 1–7. At that time: Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that coming they might

anoint Jesus. And very early in the morning the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: He is risen; He is not here, behold the place where they laid Him. But go, tell His disciples and Peter, that He goeth before you into Galilee: there you shall see Him, as He told you.

## QUASIMODO, OR LOW SUNDAY.

Epistle. 1 St. John v. 4–9. Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?

This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three who give testimony in Heaven: the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the Spirit, and the Water, and the Blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because He hath testified of His Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. St. John xx. 19–31. At that time: when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The

disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this He breathed on them: and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within: and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said: Peace be to you. Then He said to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas an-

swered and said to Him: My Lord and my God! Jesus said to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in His name.

## SECOND SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter ii. 21–25. Dearly beloved: Christ also suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile: when He suffered, He threatened not: but delivered Himself to him that judged Him unjustly: who His own Self bore our sins in His body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.

GOSPEL. St. John x. 11–16. At that time: Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth His life for His sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scatter-eth the sheep: and the hireling flieth, be-cause he is a hireling : and he hath no care for the sheep. I am the good shepherd : and I know mine and mine know Me. As the Father knoweth Me, and I know the Father : and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

## THIRD SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter ii. 11–19. Dearly beloved : I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, hav-ing your conversation good among the

Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be the king as excelling: or to governors as set by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men: love the brotherhood: fear God: honor the king. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy in Jesus Christ our Lord.

GOSPEL. St. John xxi. 16–22. At that time: Jesus said to His disciples: A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then

some of His disciples said one to another: What is it that He saith to us: A little while, and you shall not see Me: and again a little while, you shall see Me, and because I go to the Father? They said therefore: what is this He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him, and He said to them: Of this do ye inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while and you shall see Me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth her child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

## FOURTH SUNDAY AFTER EASTER.

EPISTLE. St. James i. 17–21. Dearly beloved: Every best gift, and every perfect gift, is from above coming down from the Father of lights, with whom there is no change or shadow of alteration. For of His own will hath He begotten us by the word of truth that we might be some beginning of His creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. St. John xvi. 5–15. At that time Jesus said to His disciples: I go to Him that sent Me: and none of you asketh Me: Wither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: It is expedient to you that I go: for

if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in Me. And of justice: because I go to the Father: and you shall see Me no longer: and of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of Truth is come He will teach you all truth: for He shall not speak of Himself: but what things soever He shall hear, He shall speak: and the things that are to come He shall show you. He shall glorify Me: because He shall receive of Mine, and shall show it to you.

## FIFTH SUNDAY AFTER EASTER.

EPISTLE. St. James i. 22–27. Dearly beloved: Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of the word and not a doer, he shall be compared to a man

beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion, clean and undefiled before God and the Father, is this: to visit the fatherless and the widows in their tribulation: and to keep one's self unspotted from the world.

GOSPEL. John xvi. 23–30. At that time: Jesus said to His disciples: Amen, amen, I say to you; if you ask the Father anything in My name He will give it to you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in pro-

verbs, but will show you plainly of the Father. In that day you shall ask in My name: and I say not to you, that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him: Behold now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things and Thou needest not that any man should ask Thee. By this we believe that Thou camest forth from God.

## ASCENSION DAY.

LESSON. Acts i. 1–11. The former treatise I made, O Theophilus of all things, which Jesus began to do and to teach, until the day on which giving commandments by the Holy Ghost to the apostles whom He had chosen, He was taken up: to whom also He showed Himself alive after His passion, by many proofs, for forty days ap-

pearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore, who were come together, asked Him, saying: Lord, wilt Thou at this time

restore again the kingdom of Israel? But He said to them: It is not for you to know the times or moments, which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to Heaven, behold two men stood by them, in white garments, who also said: Ye men of Galilee, why stand you looking up to Heaven? This Jesus, who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven.

GOSPEL. St. Mark xvi. 14–20. At that time Jesus appeared to the eleven disciples as they were at table: and He upbraided them with their incredulity and hardness of heart: because they did not believe

them who had seen Him after He was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And our Lord Jesus, after He had spoken to them, was taken up to Heaven, and sitteth on the right hand of God. But they going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed.

## SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPISTLE. 1 St. Peter iv. 7-11. Most dearly beloved: Be prudent and watch in prayers. But before all things have a

constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one toward another without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God: if any man minister, let him do it as of the power, which God administereth: that in all things God may be honored through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

GOSPEL. St. John xv. 26; xvi. 1-4. At that time Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me; and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea the hour cometh, that whosoever killeth

you, will think he doth a service to God: and these things will they do to you, because they have not known the Father, nor Me. But these things I have told you: that when the hour shall come, you may remember that I told you of them.

## WHIT SUNDAY.

LESSON. Acts ii. 1–11. When the days of Pentecost were accomplished, they were altogether in one place: and suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as if it

were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered saying: Behold are not all these, that speak, Galileans, and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians, we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. St. John xiv. 23-31. At that

time Jesus said to His disciples: If any one love Me, he would keep My word, and My Father will love him, and We will come to him, and make Our abode with him: he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of the world

cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

## TRINITY SUNDAY.

EPISTLE. Rom. xi. 33–36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him are all things: to Him be glory for ever. Amen.

GOSPEL. St. Matt. xxviii. 18–20. At that time Jesus said to His disciples: All power is given to Me in Heaven and in earth: Going therefore teach all nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: teaching them to observe

all things whatsoever I have commanded you : and behold I am with you all days, even to the consummation of the world.

## FIRST SUNDAY AFTER PENTECOST.

GOSPEL. St. Luke vi. 36–42. At that time Jesus said to His disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged : Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure, and pressed down and shaken together and running over shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And He spoke also to them a similitude : Can the blind lead the blind ? do they not both fall into the ditch ? The disciple is not above his master : but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not ? or how canst thou say to thy

brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

## CORPUS CHRISTI.

EPISTLE. 1 Cor. xi. 23–29. Brethren: I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: THIS IS MY BODY

which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after He had supped, saying: THIS CHALICE is the NEW TESTAMENT IN MY BLOOD: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice: you shall show the death of the Lord, until He comes. Therefore whosoever shall eat this bread or drink the chalice unworthily: shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the Body of the Lord.

GOSPEL. St. John vi. 56–59. At that time Jesus said to the multitude of the Jews: My flesh is meat indeed: and My blood is drink indeed: He that eateth My flesh and drinketh My blood, abideth in Me, and I in him. As the living Father

hath sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

## SECOND SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. John iii. 13–18. Dearly beloved: Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death: Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him? My little

children, let us not love in word nor in tongue, but in deed and in truth.

GOSPEL. St. Luke xiv. 16–24. At that time Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servants: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said: Lord it is done as thou hast com-

manded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

## THIRD SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. Peter v. 6–11. Dearly beloved: Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him for He hath care of

you. Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you and confirm you and establish you. To Him be glory and empire for ever and ever. Amen.

GOSPEL. St. Luke xv. 1–10. At that time the publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders re-

joicing: and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats: if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

## FOURTH AFTER PENTECOST.

EPISTLE. Rom. viii. 18–23. Brethren: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For

the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus our Lord.

GOSPEL. St. Luke v. 1–11. At that time when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, He desired him to draw back a little from the land. And sitting, He taught the multitudes out of the ship.

Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus said to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him.

## FIFTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 St. Peter iii. 8–15. Dearly beloved: Be ye all of one mind, having compassion one for another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord is upon them that do evil things. And who is he that can hurt you if you be zealous of good? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSPEL. St. Matt. v. 20–24. At that

time Jesus said to His disciples: Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of Heaven. You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say to you: that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca: shall be in danger of the council. And whosoever shall say, Thou fool: shall be in danger of hell fire. If therefore thou bring thy gift to the altar, and there shall remember that thy brother hath anything against thee: leave there thy gift before the altar, and go first to be reconciled to thy brother: and then coming, thou shalt offer thy gift.

## SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 3-11. Brethren: All we who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism into death:

that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death: we shall be also in the likeness of His resurrection. Knowing this, that our old man was crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead, is justified from sin. Now if we be dead with Christ: we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once: but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. St. Mark viii. 1–9. At that time when there was a great multitude with Jesus and had nothing to eat: calling His disciples together, He said to them: I

have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way, for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke, and gave to His disciples for to set before them, and they set them before the people. And they had a few little fishes; and He blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and He sent them away.

## SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 19-23. Brethren: I

speak an human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity, unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were freemen to justice. What fruit therefore had you then in those things, of which you are now ashamed. For the end of them is death. But now being made free from sin, and become servants of God, you have your fruit unto sanctification, and the end of life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. St. Matt. vii. 15-21. At that time Jesus said to His disciples: Beware of false prophets, who, come to you in the clothing of sheep, but inwardly they are ravening wolves: by their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and

the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter the kingdom of Heaven: but he that doth the will of My Father who is in Heaven, he shall enter into the kingdom of Heaven.

## EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. viii. 12–17. Brethren: We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of

sons, whereby we cry Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. St. Luke xvi. 1–9. At that time Jesus spoke to His disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An

hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

## NINTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. x. 6–13. Brethren: Let us not covet evil things as they also coveted: Neither become ye idolaters, as some of them: as it is written: the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty

thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you but such as is human: and God is faithful, who will not suffer you to be tempted above that which ye are able, but will make also with temptation issue, that you may be able to bear it.

GOSPEL. St. Luke xix. 41–47. At that time when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round: and straiten thee on every side: and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein and them that bought, saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves. And he was teaching daily in the temple.

## TENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. xii. 2–11. Brethren: You know that when you were heathens,

you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God saith anathema to Jesus. And no man can say the Lord Jesus but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: and to another the word of knowledge, according to the same Spirit: to another, faith in the same spirit; to another, the grace of healing in one Spirit: to another, the working of miracles, to another, prophecy, to another, the discerning of spirits, to another, divers kinds of tongues, to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. St. Luke xviii. 9–14. At that time, to some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the temple to pray: the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers: as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards Heaven: but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

## ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. xv. 1–10. I make known unto you, brethren, the gospel

which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For, deliver unto you first of all, that which I also received: how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the apostles; and last of all, He was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace in me has not been void.

GOSPEL. St. Mark vii. 31–37. At that time, Jesus going out of the coast of Tyre,

He came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to Him one deaf and dumb: and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue: and looking up to Heaven, He groaned and said to him: Ephpheta, that is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it: and so much the more did they wonder, saying: He hath done all things well: He hath made both the deaf to hear and the dumb to speak.

## TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE. 2 Cor. iii. 4–9. Brethren: Such confidence we have through Christ

towards God: not that we are sufficient to think anything as of ourselves, but our sufficiency is from God: who also has made us fit ministers of the New Testament, not in the letter, but in the spirit, for the letter killeth: but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the

ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory.

GOSPEL. St. Luke x. 23–37. At that time Jesus said to His disciples: Blessed are the eyes that see the things that you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest thou? He answering said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And He said to him: Thou hast answered, right: this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus an-

swering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him: and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him: and seeing him was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

## THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. iii. 16–22. Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God: the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the

hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. St. Luke xvii. 11–19. At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before His feet, giving thanks: and this was a Samaritan. And

Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him: Arise, go thy way: for thy faith hath made thee whole.

## FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. v. 16–24. Brethren: Walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh: for these are contrary to one another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like, of which I foretell you, as I have foretold to you: that they who do such things

shall not obtain the kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL. St. Matt. vi. 24–33. At that time Jesus said to His disciples: No man can serve two masters. For either he will hate the one, and love the other: or will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can

add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast in the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice: and all these things shall be added unto you.

## FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. v. 25; vi. 1–10. Brethren: If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vain glory, provoking one an-

other, envying one another. Brethren, if a man be overtaken in any fault you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you snall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good let us not fail: for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. St. Luke vii. 11–16. At that time Jesus went into a city called Naim: and there went with Him His disciples and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow: and a great multitude of the city were with her. Whom, when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier (and they that carried it stood still). And He said: Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited His people.

## SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. iii. 13–21. Brethren: I pray you not to faint at my tribulations for you: which is your glory. For this

cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in Heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God. Now to Him who is able to do all things more abundantly than we desire, or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. St. Luke xiv. 1–11. At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched

Him. And, behold, there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But He taking him healed him and sent him away. And answering them, He said: Which of you shall have an ass, or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him, and he that invited thee and him come and say to thee: Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt

thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

## SEVENTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. iv. 1-6. Brethren: I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever more.

GOSPEL. St. Matt. xxii. 35-46. At that time the Pharisees came to Jesus; and one of them, a doctor of the law, asked

Him, tempting Him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first command ment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose Son is He? They said to Him, David's. He saith to them: How then doth David in spirit call Him Lord, saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call Him Lord, how was he his Son? And no man was able to answer Him a word: neither durst any man from that day forth ask Him any more questions.

## EIGHTEENTH AFTER PENTECOST.

EPISTLE. 1 Cor. i. 4–8. Brethren: I

give thanks to my God always for you, for the grace of God that is given you in Christ Jesus : that in all things you are made rich in Him, in all utterance, and in all knowledge: as the testimony of Christ was confirmed in you : So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. St. Matt. ix. 1–8. At that time Jesus entering into a boat, He passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said : Why do you think evil in your hearts? Whether is it easier to say? Thy sins are forgiven thee : or to say:

Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins: then said He to the man sick of the palsy: Arise, take up thy bed and go into thy house. And he arose and went into his house. And the multitude seeing it feared and glorified God that gave such power to men.

## NINETEENTH AFTER PENTECOST.

EPISTLE. Ephes. iv. 23–28. Brethren: Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice and holiness of truth. Wherefore putting away lying, speak ye the truth, every man with his neighbor: for we are members one of another. Be angry and sin not: let not the sun go down upon your anger. Give not place to the devil: He that stole let him now steal no more: but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. St. Matt. xxii. 1-14. At that time Jesus spoke to the chief priests and Pharisees in parables, saying: The kingdom of heaven is likened unto a king who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise: and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find call to the marriage. And his servants going forth into

the ways gathered together all they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding-garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding-garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called but few are chosen.

## TWENTIETH AFTER PENTECOST.

EPISTLE. Ephes. v. 15–21. See, therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing

and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

GOSPEL. St. John iv. 46–53. At that time there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son : for he was at the point of death. Jesus therefore said to him : Unless you see signs and wonders, you believe not. The ruler saith to Him : Lord, come down before that my son die. Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him : and they brought him word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him : Yesterday at the seventh hour the fever left

him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

## TWENTY-FIRST AFTER PENTECOST.

EPISTLE. Ephes. vi. 10–17. Brethren, be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil: for our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the Gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the

most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. St. Matt. xviii. 23–35. At that time Jesus spoke to His disciples this parable : The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence : and laying hold of him, he throttled him, saying : Pay what thou owest. And his fellow-servant, falling down, besought

him, saying: Have patience with me and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved: and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

## TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPISTLE. Phil. i. 6–11. Brethren: We are confident in the Lord Jesus that He who hath begun a good work in you will perfect it unto the day of Christ Jesus: as it is meet for me to think this for you all:

for that I have you in my heart, and that in my bonds, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of Justice, through Jesus Christ, unto the glory and praise of God.

GOSPEL. St. Matt. xxii. 15–21. At that time the Pharisees going, consulted among themselves how to ensnare Jesus in His speech. And they sent to Him their disciples, with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man: for Thou dost not regard the person of men. Tell us, therefore, what dost Thou think? Is it lawful to give tribute to Cæsar, or not?

But Jesus, knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him: Cæsar's. Then He saith to them: Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's.

## TWENTY-THIRD AFTER PENTECOST.

EPISTLE. Phil. iii. 17–21; iv. 1–3. Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the Cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in Heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of His glory, according to the operation whereby

also He is able to subdue all things unto Himself. Therefore, my dearly beloved brethren, and most desired, my joy, and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women, that have labored with me in the Gospel, with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. St. Matt. ix. 18–26. At that time as Jesus was speaking to the multitude: behold, a certain ruler came up and adored Him, saying: Lord, my daughter is even now dead: but come, lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold, a woman who was troubled with an issue of blood twelve years came behind Him and touched the hem of His garment. For she said within herself: If I shall touch only His garment I shall be healed. But Jesus turning and

seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said: Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

## TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

EPISTLE. Col. i. 9–14. Brethren: We

cease not to pray for you, and to beg that you may be filled with the knowledge of God's will, in all wisdom and spiritual understanding: that you may walk worthy of God in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of His glory, in all patience and long suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

GOSPEL. St. Matt. xxiv. 15–35. At that time Jesus said to His disciples: When you see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the moun-

tains: and he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you, beforehand. If, therefore, they shall say to you: Behold, he is in the desert, go ye not out: Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall

also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be moved: and then shall appear the sign of the Son of Man in Heaven: and then shall all tribes of the earth mourn: and they shall see the Son of Man coming in the clouds of Heaven with much power and majesty. And He shall send His angels with a trumpet and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done.

Heaven and earth shall pass, but my word shall not pass.

## IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

December 8th.

EPISTLE. Prov. viii. 22–35. The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of water as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not as yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens I was there: when with a certain law and compass He enclosed the depths: when He established the sky above, and poised the fountains of waters: when He compassed the sea with its bounds, and set a law to the waters, that they should not pass

their limits: when He balanced the foundations of the earth, I was with Him forming all things, and was delighted every day, playing before Him at all times: playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find Me shall find life, and shall have salvation from the Lord.

GOSPEL. St. Luke 1. 26–28. Page 602 to * .

## ANNUNCIATION OF THE BLESSED VIRGIN MARY.

EPISTLE. Is. vii. 10–16. In those days the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the heights above. And Achaz said: I will not ask, I

will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

GOSPEL. St. Luke i. 26–38. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women.* Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God: Behold thou shalt conceive in

thy womb, and shalt bring forth a son, and thou shalt call His name JESUS: He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

## ASSUMPTION OF THE BLESSED VIRGIN MARY.

August 15th.

EPISTLE. Ecclus. xxiv. 11–20. In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave His orders, and said to me: and He that made me rested in my tabernacle, and He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in thy elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before Him. And so I was established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar of Libanus, and as a cypress-tree on Mount Sion: I was exalted like a palm-tree in Cades, and a rose-plant in Jericho: as a fair olive-tree in the

plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odor like myrrh.

GOSPEL. St. Luke x. 32–42. At that time Jesus entered into a certain town: and a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving: who stood and said: Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her.

## FEAST OF ALL SAINTS.

November 1st.

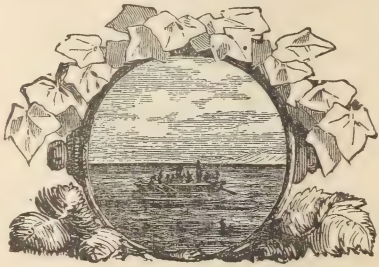
EPISTLE. Apoc. vii. 2–12. In those days behold I, John, saw another angel

ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses twelve thousand signed: Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: Of the tribe of Zebulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed. After

this I saw a great multitude which no man could number, of all nations and tribes, and peoples and tongues; standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor and power, and strength to our God for ever and ever. Amen.

GOSPEL. St. Matt. v. 1–12. At that time Jesus seeing the multitude, went up into a mountain, and when He was set down His disciples came unto Him. And opening His mouth He taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of Heaven: Blessed are the meek: for they shall possess the

land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice's sake: for theirs is the kingdom of Heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake: be glad and rejoice, for your reward is very great in Heaven.



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